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JANUARY, 1886.

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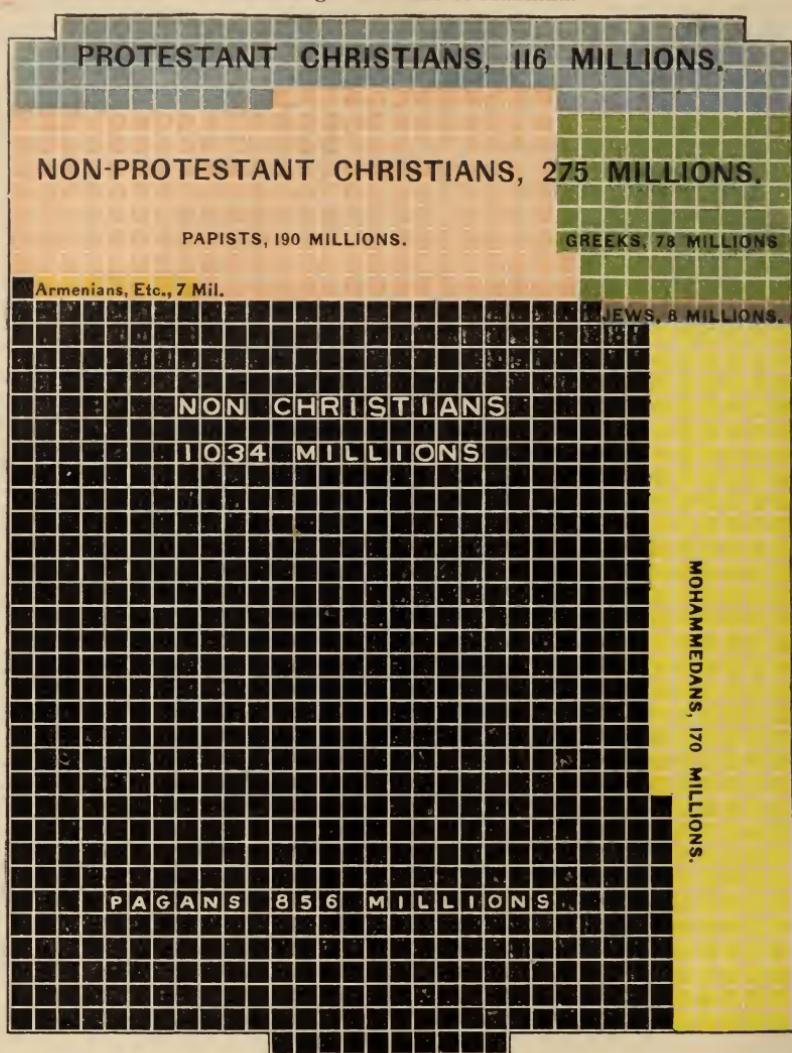
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“CHRIST FOR THE WORLD.—THE WORLD FOR CHRIST.”

The Religious Faiths of Mankind.



Each square in this diagram represents one million souls. The division according to religious faiths is based on the estimates of Keith Johnson in the English Church Missionary Atlas. Behm and Wagner estimate the population of the globe somewhat higher, making it 1,434,000,000. The diagram shows that there are:—

Protestant Christians	116,000,000
Non-Protestant Christians,	190,000,000
	78,000,000
	275,000,000
	7,000,000
Non-Christians	8,000,000
	170,000,000
	856,000,000
Population of the Globe	1,034,000,000
	1,425,000,000

This shows that about 8 per cent. are Protestant Christians, 20 per cent. Non-Protestant Christians, and 72 per cent. Pagan or Mohammedan.

T H E

MISSIONARY HERALD.

VOL. LXXXII.—JANUARY, 1886.—No. I.

THREE MONTHS.—During the first three months of the financial year the regular donations have amounted to a little over \$66,000, and special thank-offerings to a little over \$4,000—a total of \$70,186.72. This is a gain over the average donations for the corresponding months, for the past six years, of about twenty per cent. It is a favorable indication at the beginning of our New Year. Now, if all who desire to be included among the special donors to the Memorial Thank-offering will send in their generous gifts or pledges during the next two months, advancing that offering handsomely forward toward the \$100,000, suggested at the recent Annual Meeting, and if the regular donations from churches and individuals also increase through the early months of the year, we shall have abundant occasion “to thank God and take courage.” Let every church and congregation help in this direction. See article in the present *Herald*, entitled “Our Annual Missionary Offering.—How is it Distributed?”

THE diagram opposite, showing the religious faiths of the world, is by no means copied from, though suggested by, one prepared by Eugene Stock, of the English Church Missionary Society.

BECAUSE sympathy and prayer for missions cannot be expected where there is little or no knowledge of them, we ask the lovers of the good cause to take advantage of this favorable season of the year to aid us in enlarging the circulation of the *Missionary Herald*.

THE English missionary societies are still greatly favored in the supply of men and women offering for service in foreign lands. Aside from the large number who went last year in connection with the China Inland Mission, we read that at the “Valedictory Dismissal,” held October 2, by the Church Missionary Society, thirty persons, including nine wives, were present to receive instruction and to be commended to God in prayer. Though many of these were returning to fields in which they had already labored, the proportion of new missionaries is large, and the number offering themselves for service is increasing.

By a clerical error the number of native churches in the Foochow Mission was given in the Annual Report as three, when it should have been fourteen, the churches in the out-stations having been accidentally omitted. This makes the total number of churches in foreign lands connected with the Board 303.

SOME of our readers will probably miss, in this issue of the *Herald*, the list of missionaries with their stations, which has for some years been given in the January number. We have thought it best to place this list, with much other matter, in the "AMERICAN BOARD ALMANAC OF MISSIONS," notice of which was given last month. The almanac is now ready; it is somewhat larger than at first proposed, having thirty-six pages, with a cover printed in colors. It will contain the list of missionaries with their stations, a list of stations and principal out-stations (with pronunciations), the distances from different points, and a large variety of other matter which it is believed will make the almanac indispensable to the friends of missions, and especially the constituency of the American Board. It will be sent by mail at the rate of \$6 per hundred, \$1 a dozen, and ten cents a single copy.

THE Commemorative Volume, which was announced as in course of preparation, is now ready. It contains the discourses of Drs. Walker and Storrs; the address of President Hopkins; the principal portion of the paper of R. N. Cust, Esq.; letters and salutations received from other missionary bodies; the Historical Papers presented at the late Annual Meeting, and the concluding remarks of the President and Dr. Webb; together with portraits of President Mark Hopkins and Governor Treadwell of Connecticut, the first President. It will be sent, postpaid, for twenty-five cents in paper cover, and fifty cents bound.

IT is a matter for universal congratulation that the world is rid so suddenly, and with so little bloodshed, of such a monarch as King Theebaw of Burma. There are, no doubt, difficult questions connected with the assumption of authority by the English government over Burma; but the interests of humanity required that that savage and brutal king should be deposed. A better day is to dawn for Burma, and we congratulate our brethren of the Baptist Missionary Union on the auspicious outlook for their work in that empire.

THE sum of \$143 has just been given by individuals in the Broadway Tabernacle Church of New York City, supplemented by ten dollars more from a mission circle, known as the "Cheerful Workers," to be expended by Mr. Neesima in supplying English books to Japanese pastors of his acquaintance. This timely gift was increased by the kindly offices of the pastor, Dr. Taylor, in securing ten copies of Dr. H. B. Smith's "Systematic Theology," presented for distribution by D. Willis James, Esq. It was quite in order that a church which, under the lead of its pastor, had just increased its annual contribution to the Board by \$1,000, should be forward in this grace also, for supplying our native ministry with the means of broadening their views and enlarging their influence. Good books, by the best writers of the time, on Christian Apologetics, Biblical Theology, History of Christian Doctrines, and current Philosophical and Theological questions, are greatly needed for textbooks and books of reference in our seminaries and higher institutions of learning, as well as for the best educated pastors and preachers in Japan, Turkey, and India. The Secretaries of the American Board would be glad of the opportunity to distribute the following, among other good books: Hopkins's Outline Study of Man, 100 copies; Smith's

Systematic Theology, 50 copies ; Storrs's Divine Origin of Christianity, 50 copies ; Schaff's Church History (3 vols.), 25 copies ; Schaff's Creeds of Christendom, 12 copies ; Fisher's Supernatural Origin of Christianity, 50 copies ; Fisher's Reformation, 50 copies ; Fisher's Beginnings of Christianity, 50 copies ; Shedd's History of Christian Doctrines, 25 copies ; Stanley's History of the Jewish Church, 25 copies ; Stanley's Sinai and Palestine, 25 copies ; Taylor's Bible Characters, Daniel, David, etc., 50 copies each ; Meyers's Commentaries, etc. These and other volumes of like character would be of the greatest service to the work we are prosecuting in foreign fields.

ARE our churches caring as they should for the training of the children in developing the spirit of benevolence and zeal for missionary work? Children as well as adults must read of distant lands if they would care for them. If you cannot find anything better for the little ones than the *Mission Dayspring*, published by the American Board and the Woman's Board, by all means get the latter. Would it not be a good thing for our youth, as well as for the future of the churches, if 60,000 copies of this children's missionary paper — instead of 20,000 or more — could be distributed monthly among them?

THE edition of the map of Micronesia in the set of wall-maps prepared by the American Board having been exhausted, a new map has been prepared with some additions, especially giving as an inset a map of the lagoon of Ruk, the region which is just now made most interesting by the reports from Mr. Logan, which will be found on another page. Price, on cloth, 70 cents ; on paper, 40 cents.

A MONTH OF SPECIAL PRAYER. — The following letter has been received in the Home Department from an earnest Christian woman : "The December *Herald* came this morning filled, as it always is, with valuable material. The item of special significance in this number is the announcement that the month of February has been set apart by the English Church Missionary Society for united public prayer for special spiritual blessings. The thought must have come to you as it did to me, instantly, and will to many as they read the statement : 'We ought to have just such meetings in this land !' Is it not possible to make arrangements for one hundred or more meetings in convenient localities, so timed that three or four of them may be held each day of the month, so that, during the entire month, there shall daily ascend public pleadings for the needed gifts of the Holy Ghost — gifts needed that all Christians may be prepared, as God alone can prepare them, to obey that last command of our Lord in just the particular line of work that he wishes, and that the heathen may be made ready to accept the gospel when presented to them? If with such public prayer there is also offered the daily secret prayer, may not, *must* not, the month of February, 1886, become the month of months in the history of the upbuilding of Christ's kingdom in the world?" The suggestion here made is in the line of much that has been said and thought by many Christians in recent days. Is not some such plan as this here presented feasible and desirable? We shall be glad to hear briefly from any of our friends as to their opinions on this matter.

WE cannot but be gratified at the reception given to the new volume, "Mission Stories of Many Lands," published by the Board. The commendations given by the press have been uniformly and warmly commendatory. We are happy to say that the sale is progressing rapidly, and we expect both from the character of the book and its exceedingly low price that it will soon be found in thousands of our homes and Sunday-schools.

REMARKABLE statements are made in the *London Chronicle* concerning the contributions for missionary work by the native churches in the Society Islands. Raiatea, with 1,500 inhabitants, has contributed \$1,224; Tahaa, with 900 inhabitants, \$563; Pora Pora, with 1,000 inhabitants, \$1,153. And yet among these churches contributing so nobly there has been no resident missionary during the past year. The people are accustomed, it seems, at the missionary meetings to commemorate their departed friends in their offerings. At Raiatea, a young widow on the day of contribution brought an offering of seven dollars in the name of a daughter who died about three months after her husband had been taken from her, and for this husband also she presented a gift. The thorough hold which the gospel has taken upon these islanders is clearly evinced by the generosity they display in their gifts for the prosecution of the missionary work.

REFERENCE has heretofore been made to the arrival in Peking of the young men from the English Universities who went out under the China Inland Mission. The same spiritual blessing which attended these men in Great Britain, and while on their way, was manifested at Peking; and our missionaries at that city report that there has been a deeper spiritual life awakened in all the missions. As a result of this awakening, the Peking missionaries have issued a call to prayer on the part of all who are laboring in China—naming as a time every day at noon. A proposal has also been made to begin a series of revival services with the native churches. Altogether our brethren are hopeful of good results.

OUR letters from Bulgaria give little information beyond that contained in the daily newspapers. The missionaries have no anxiety for their personal safety. Of course, the regular work of the mission is much interrupted, but at our latest date from Philippopolis (November 2) everything was moving in an orderly manner. The self-control manifested by the people is spoken of as worthy of all admiration. A French lady, who was in Paris during the siege of that city, affirmed to one of our missionaries that the good order in Philippopolis was in striking contrast to the conduct of the French under similar circumstances. Of course, there is great anxiety felt throughout the principalities as to the outcome of the conflict.

NOR all Christians are ready to observe the law of love, and seek, at the cost of their comfort, to worship in such ways as to reach others. We learn that the First Church of Kioto, which had a pleasant edifice near the homes of its members where they were well accommodated, have just gone off three quarters of a mile and hired a building in a densely populated section, where they can better reach others with the gospel. Would that all churches and Christians were as faithful followers of Him who pleased not himself!

WE have been much interested in examining the "Gordon Pocket Medical Chest," prepared by Burroughs, Wellcome & Co., of Snow Hill Building, London, and designed for the use of physicians and families, especially in cases of emergency. The little chest contains a sufficient variety of medicines, with a supply of such instruments as are needed by missionaries and others, in a compact yet secure form so that it can be easily carried. Several of these cases have been kindly presented by Mr. Burroughs to medical missionaries of the American Board, and will undoubtedly prove useful. A medical authority has said that if Dr. Livingstone had had one of these cases strapped to his shoulder while he was in the swamps of Africa his valuable life might have been saved.

MR. JONES, of Madura, reports that on a recent Sunday evening, when his helpers and others were gathered together, a large and earnest consecration meeting was held, and 600 people rose at once in testimony of their purpose to consecrate themselves anew to the service of God. Among the letters from the Madura Mission in this issue, accounts will be found of large accessions to the number of Christian adherents.

THE connection between missions and commerce is not often more apparent than in the story of the establishment of a mission station on Ruk, Micronesia. The natives in the islands of this archipelago were regarded as extremely savage, and no trade was ever attempted with them. At the beginning of 1880 a Ponape Christian teacher was left on one of the islands, and a year ago last November Mr. Logan and his wife established themselves on one of the islets. And now, after one year of Christian teaching by an American, and four years by a native Micronesian, the way is opened for the trading-vessel, and last autumn a schooner spent a week in the archipelago commencing traffic with the natives. Through the improved character of the people this vessel secured, what could never have been secured before—a cargo of cobra; and it sold, what never could have been sold on these islands before—a quantity of cloth. Certainly if the introduction of commerce and civilization gives to any nation a prior claim to those Pacific islands, it is neither Spain nor Germany, but the United States.

THE SECRET OF SOME MISSIONARY CONSECRATION.—It is to be hoped that the regular readers of the *Herald* often lift up a special prayer, as they read, for the beloved missionaries whose story of labor and self-denial they are perusing. Let it always be done with thanksgiving that God hath counted them faithful, putting them into the blessed ministry of his Word in heathen lands. Let us sometimes remember also those who have been compelled to remain at home, to whom it is the sorest disappointment of their lives that, on account of special hindrances, they are obliged to relinquish foreign service. We are in continuous correspondence at the Missionary Rooms with many such persons, and their letters are sometimes exceedingly touching. When the decision is made that, on account of impaired health, or want of educational training, or the claims of dependent friends at home, or for other sufficient reason, they cannot be wisely accepted as missionaries to the heathen world, it is with no feeling of relief from the pressure of a heavy obligation that they receive the message. Far otherwise! Their language is oftener that of one who has just written as follows: "While I

bow humbly and submissively to your decision, may I say it was the greatest sorrow I have ever known? I had not realized how fully my heart and soul had been given to it until it was lost. For hours my soul went through such an anguish of suffering as I had never known before. I pray God I may never be called to pass through such suffering again." Out of such an experience as this God often brings his chosen servants into a more thorough missionary consecration than they otherwise would ever know. This explains the intense devotion to the foreign missionary cause on the part of some who preach and of some who give, and of many who pray and labor among the churches at home.

NEVER was the fallacy of the utterance that Providence is always on the side of the heaviest battalions more clearly demonstrated than in the recent war in Bulgaria. The forces of Servia were, to all appearances, vastly superior to those of Prince Alexander. The political and military authorities in all parts of the world had no doubt that King Milan would speedily capture Sofia. But there is a God in the heavens, before whom armies cannot stand, and who would not suffer this flagitious attack to prosper. Bulgaria may not be able to secure what she desires, but she has won the respect of mankind by her bravery, and it would hardly seem possible for the European Powers, after such a vigorous defense of her rights, to restore the position of affairs as they were before the war.

NOTHING has yet been made public concerning the settlement of the Caroline Islands dispute between Spain and Germany, although the telegraph reiterates the statement that a treaty has been signed. As we write, there has been no confirmation of the telegram that a German corvette has formally annexed the Marshall Islands to Germany. This report is not improbable, inasmuch as there are two German houses trading in the group, and there is no power that can resist such a claim. We have no apprehension that German sovereignty will interfere with the missionary work in which the American Board is so much interested.

THE Chinese are not much above the Africans in their superstitious ideas concerning the occult power of foreigners. It is very difficult to eradicate from their minds the notion that at some moment the foreigner may spring some deadly trap upon them. This notion is diligently fostered by those who are specially opposed to the coming of missionaries, and they tell to their children, as well as to adults, terrible stories of what the foreigner will do. Mr. Gilmour, of the London Missionary Society, reports that visitors frequently decline to take tea at his house because they have heard that this tea is drugged with "the medicine of bewilderment." One woman who sat down in a spring-bottomed chair suddenly sprang up as if all the evils of which she had heard had come upon her. On one occasion Mr. Gilmour, in leaving the chapel, laid his hand on the shoulder of a Chinaman, asking him to follow him. The greater part of the congregation immediately left the house in terror, thinking that by the laying on of "a medicated hand" this man had been bewitched. The story was that a foreigner could so overcome a native by his touch that he would follow him, unable to turn to the right or the left, and thus go helplessly on and have his eyes dug out. These superstitions are among the obstacles that our brethren meet. They will yield slowly but surely as the gospel is preached.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1884-85.

MISSIONS.	AMERICAN LABORERS.						NATIVE LABORERS.						CHURCHES.		EDUCATION.			
	Physi- cians.			Organized.			Stations.			Out-stations.			Preachers.		Teachers.			
	Males.	Females.	Others.	Wives.	Total.		Pastors.	Helpers.	Total.		Total of Laborers.		Number of Churches.	Members.	Additions.	Colleges and High Schools.		
East Central Africa.	3	3	3	3	10	10	3	4	4	4	4	4	10	15	118	2	40	
Zulu Mission.	1835	9	13	10	2	2	3	2	50	42	43	137	163	15	782	2	40	
West Central Africa.	1880	10	10	10	10	10	3	2	6	6	6	26	20	20	20	20	865	
European Turkey.	1838	4	27	10	1	1	3	7	5	13	14	32	59	7	444	1	40	
Central Turkey.	1819	8	110	21	1	1	17	25	64	19	15	232	206	29	2,196	2	389 ²	
Eastern Turkey.	1847	2	34	7	1	1	6	10	15	13	15	116	141	34,400	226	4,283	5,559 ²	
Maratha.	1836	4	10	14	1	1	15	10	40	27	31	124	50	2,229	115	3,787	3,420	
Madura.	1834	11	91	12	1	1	9	3	24	14	17	121	55	207	23	1,720	5,367 ²	
Ceylon.	1816	11	240	13	1	1	13	5	32	18	14	257	162	437	35	1,720	1,935	
Hong Kong.	1883	1	2	1	1	1	5	4	4	14	11	407	72	584	13	2,098	4,172	
Foochow.	1847	3	20	5	1	1	5	3	15	15	1	3	4	10	93	3	1,890	
North China.	1854	26	15	2	1	1	9	44	12	25	37	14	29	14	284	7	1,720	
Shanse.	1882	1	1	5	1	1	5	1	11	11	8	81	7	809	162	2	30	
Japan.	1859	4	50	14	1	1	14	44	19	8	10	37	81	30	2,752	2	1,720	
North Japan.	1883	3	14	2	2	2	2	7	17	11	10	104	19	1,027	2	1,720	4,709 ²	
Micronesia.	1852	4	50	7	1	1	6	3	17	13	22	46	63	4,000 ¹	3	1,720	8,620	
Western Mexico.	1892	2	4	3	1	1	7	7	12	12	15	49	2	1,720	8,822 ²	1,958		
Northern Mexico.	1883	2	2	2	1	1	4	5	3	7	6	15	15	1,720	2	20	1,720	
Austria.	1872	1	18	1	1	1	5	5	10	34	37	430	24	1,720	1	400	1,720	
No. Pacific Institute.	1872	1	10	1	1	1	2	6	10	9	11	136	26	1,720	3	33	1,720	
Total.	83	826	1561	88	4	6	147	101	422	147	212	1,319	505	2,183	3,605	303	23,210	30,941
																	35,561	

* Including some under instruction, but not in reported schools.

¹ Including Hawaiian missionaries.

² Incomplete.

|| from report of previous year.

§ Besides six who are ordained.

¶ Not including those still supported at the Sandwich Islands.

URGENT NEED OF MEN.

THE situation is fast becoming critical. There are not men enough in the field to hold the ground now occupied, to say nothing of new and widening fields white for the harvest. Rare opportunities are passing, unimproved. We lay the facts on the hearts of young pastors and young men in our theological seminaries and colleges, and we call on all who love the cause of foreign missions to pray the Lord of the harvest to send forth laborers into his harvest.

Some of the facts are these: Mr. Gulick left alone in care of the mission to Spain; Mr. Clark left alone in the mission to Austria; the following stations, where not less than three men are needed for efficient prosecution of the work in hand, left with a single man in each: Mr. Bartlett in Smyrna; Mr. Cole in Bitlis; Dr. Raynolds at Van, and now Mr. Christie alone in Marash, in charge of half of the Central Turkey Mission, where four men were engaged but a year ago; no new men for Japan the past year; Mr. Pierson alone at Pao-ting-fu, Mr. Perkins at Tientsin; Mr. Logan at Ruk; while not one man can be spared for a new station ready to be opened in Shantung.

What constitutes a call to the foreign field but qualifications and opportunities of the largest service for God and one's fellow-men? Read the following, just received from Mr. Christie at Marash:—

"I had the honor of being one of the artillerymen who helped to hold 'the Hornet's Nest' at the battle of Shiloh, for hours, against the repeated charges of the best troops in the Southern army. We 'held on' till nearly all our officers, men, and horses were piled, dead or wounded, around our two guns,—till, in fact, we had not men enough left to load and fire. Yet even then the few survivors of us did not leave our posts beside the bullet-bespattered cannon until our own infantry, rising to their feet behind us, began to pour their withering fire into the very faces of the advancing foe. Pardon me for saying that I am reminded again of that situation as I look around upon the field of the Lord's battle here. You may be sure of one thing: Marash will not be abandoned, Adana will not be abandoned, Hadjin will not be abandoned. With the Lord's help, we (the few survivors of us) shall stand at our posts here until we hear the tramp and the cheer of reinforcements coming up behind us, or until we fall beside our guns. I leave you commanding generals to say which it shall be."

"IN THE POWER OF THE HOLY GHOST."

WE regret to see that the British Evangelical Alliance, in the list of topics it has put forth for the approaching Week of Prayer, has again ignored the one object had in view by those who originally proposed this observance. As a matter of history it is unquestionable that those who at the first invited the Christian world to set apart the week had no thought of asking their fellow-believers to unite in general supplications for all sorts and conditions of men. They had before their minds one specific need, a need felt by Christ's devoted servants in all parts of the world, that the power of the Holy Ghost should be given to accompany the preached Word. Recalling the command given

by the risen Saviour to his early disciples to tarry in Jerusalem until they were endued with power from on high, and remembering the results at Pentecost which followed that prayerful waiting, these men who first issued the call for the Week of Prayer urged Christians to seek the same enduement in the expectation of a similar result. The one object for supplication which they set before themselves and others was "that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

This is not a narrow theme. None can be broader. The presentation of it holds the thought to the fundamental need of this and of all times, the indwelling of the Divine Spirit in the hearts of his followers in such fulness and power that mighty works shall be wrought by them. The work of the Spirit should be clearly apprehended; His person should be honored. Any tarrying together which helps the people of God to appreciate the supreme importance of this gift of the Holy Ghost will prove an inestimable blessing to the Church and to the world. It has seemed to us that there never was greater need of emphasizing this one point than now. Never has the gospel been more widely preached than it is to-day. Men hear, but they do not believe. Even in pagan lands the truth is listened to, but not accepted, by tens of thousands. If the work of conversion should now follow wherever the work of evangelization has been done, the record of this new year would be most wonderful. Do the people of God apprehend with sufficient distinctness and force the fact that for the conversion of men the indispensable requisite is the outpouring of the divine Spirit both upon Christians and unbelievers? Do they believe *for themselves* the promise, "*Ye* shall receive power, after that the Holy Ghost is come upon *you*"? That the fulness of meaning in this promise may be understood, and that the blessing it suggests may be received, are the ends which the Week of Prayer was designed to serve.

The suggestion has been repeatedly made in certain quarters that it would be well to change the time of observing this period of prayer to what is called "Passion Week," that being a season when all Christians could unite in religious observances. The suggestion reveals the fact that the idea which led to the original proposal of the Week of Prayer has been lost sight of. Passion Week may with the greatest propriety be made a time of special prayer, but the thoughts at that season will appropriately and inevitably be connected with the last days of Christ while upon earth, with his sufferings and his death and his resurrection. Unspeakably precious as is Christ's work, it does not render the work of the Spirit needless. Yet, it was expedient for us that Christ should go away that he might send the Comforter. Has the church recognized duly the office and work of the Holy Spirit? Is it not significant that in the "Christian year," as observed by many devout disciples, a week is devoted to the remembrance of Christ's passion while but a single day is set apart to commemorate the descent of the Holy Ghost?

Gladly would we do what we could to lead all Christians to the recognition of the present supreme need in the Church and the world—the baptism with the Holy Ghost. We ask that the approaching Week of Prayer be observed with this object in view, and that it be made the theme for meditation and the burden of supplication "that God would now pour out his Spirit upon all flesh that all the ends of the earth shall see his salvation."

OUR ANNUAL FOREIGN MISSIONARY OFFERING.—HOW
IS IT DISTRIBUTED?

It may be pleasant for contributors to the general treasury of the American Board to remember, as they are about presenting their weekly, monthly, or annual offerings, that of every donation not otherwise designated, thirty-five per cent., upon an average, goes to the support of the important four missions of Turkey; including the Bulgarian field, around which gathers so much interest just now, the central publication and evangelical work at Constantinople, and the educational and evangelical work at Nicomedia, Smyrna, Broosa, Marsovan, Cesarea, Trebizon, Marash, Aintab, Erzroom, Harpoot, Bitlis, Van, and Mardin. We do not believe any donor of one hundred dollars could use thirty-five dollars of that sum in a more extended and fruitful service than this. Twenty per cent. goes to India and Ceylon, including the work in the Maratha and Tamil fields, reaching such centres as Bombay, Ahmednagar, Sholapur, Madura, Pasumalai, and Jaffna. Thirteen per cent. will rejoice the hearts of the faithful and laborious missionaries in Japan, increasing the light already shining so brightly in Osaka, Kioto, Kobe, and Okayama. Ten per cent. will give new impulse to the broad and growing work in China. Six per cent. will bless the Pacific Islands, and another six per cent. the three missions in Papal Lands—Austria, Spain, and Mexico. Four dollars out of a hundred will go to the Zulus in South Africa: while three dollars will assist in the communicating of missionary intelligence; and the last three dollars, making the total one hundred, will cheerfully do its honorable part toward the home and foreign correspondence, and the administration of the treasury. Multiply these figures by ten, and you distribute ten times the amount at the same rate per cent. to these several missionary fields.

Let every donor consider the significance of this wide distribution when he is weighing the question: "How much shall I give this year to foreign missions?" Divide the question in your thoughts and purposes. How much will this contribution do for Turkey? Thirty-five per cent. of the whole. How much for India and Ceylon? Twenty per cent. How much for China and Japan? Twenty-three per cent. How much for Africa, the Pacific Islands, and Papal Lands? Sixteen per cent. And how much will be used for the communication of missionary intelligence, for the world-wide correspondence, and the administration of the trust? Only six per cent.

We can none of us be too thankful for the provision in Divine Providence of this broad channel extending its influence around the world through which our contributions, smaller or larger, can go so swiftly and surely upon their beneficent errand. Let us make much of our great opportunity during this new year of grace upon which we now enter.

CHRISTIAN CIVILIZATION A PRESENT MISSIONARY TRUST.

BY REV. EDWARD ANDERSON, OF NORWALK, CONN.

IN discussing missions the primary question, of course, is the saving of souls. Other considerations, however, may be appropriately connected with this para-

mount interest. The advance of the gospel of Jesus Christ has led to the elevation of men under a new civilization that is as certain as is that advance. In India, in China, in Japan, in the South Sea Islands, among the most cultured and among the most degraded, the positive teachings of Christianity are for the humanizing of people. Wherever Christianity gains footing, the naked are clothed, the unfortunate are cared for, woman is redeemed and given her place, the ignorant are instructed, lands are cultivated, manufactories are established, unknown regions are penetrated and their peoples brought to the knowledge of the world. Everywhere this is seen and felt as a result of the work of the faithful missionary, and nothing but the Gospel of Jesus has ever accomplished or led toward this most desirable consummation. Since no provision has been made for such a result to come upon the unenlightened save by the efforts of fellow-men as represented in our missionary work, — God working only through his children for the benefit and instruction of his children, — it is evident that Jesus meant that his gospel should be aggressive at the hands of his disciples in all ages. The natural result will be that they will, by right, hold us accountable for having selfishly held back all this knowledge that means culture and prosperity and growth, which we might and by our convictions ought to bestow upon them for their equal benefit. We must not forget that not the heathen peoples of to-day, but the enlightened nations of the world as they must inevitably be before long, are to judge of this generation who see such wonderful openings for the gospel in the world.

The writer of this paper, though barely fifty-two years of age, can remember back to the days of small things, when the business of the American Board was carried on at the small offices in Cornhill, and before the Missionary House in Pemberton Square. He can remember that one of the former Secretaries said to him: "You may live to see the Cannibal Islands under the influence of the gospel, India opened for it, Africa penetrated and explored and brightened by the teachings of Jesus, and even Japan and China the fields of missionary operations." He lived to see it himself! If such strides have been made within this short memory, why may we not believe that our children shall see the gospel preached in all the world — an enlightened world which will then pass its mature judgment upon us?

During our late war the writer was closeted with a distinguished volunteer general of the army who had been "shelved" for cause, and he will never forget the bitter and blasphemous arraignment which that officer made of his father for having denied him the military education which he craved and for which he begged. "Now," said he with terrible bitterness, "I can have part in none of our historic battles that will cause to be distinguished all who are in at the ending of the Rebellion, and where I might have been distinguished I must have disgrace because I was denied the fitting I might have had. It is bitter to me now that I see what it all means of loss." This will be the charge brought against us if we neglect the opportunity offered for giving the gospel, which means so much, to the nations who have a right to it as much as have we.

The Church is a lifeboat for the saving of the perishing, and we who are saved must pull on the sweeps that bear it out to those who are sinking in the waters

that will engulf them. *We* are not in that boat to be saved, but to save. If we do not make effort for them they can call us to account, and that call will be where memory is keen and where it takes in all of possibilities. It is neither Christianity nor humanity — that which congratulates itself on being saved and ignores the perishing. The person drowning in sight of people on shore has a right to expect that they will put forth the utmost effort for his rescue, and would ever hold in abhorrence one who looked on indifferently, even while he was being saved by some one else. Society would look upon such a man in the same way.

It is not necessary for us, in this view of the duty we owe to the heathen world, even to look beyond this present life. We owe *civilization* to the world of our fellow-men, — our brotherhood under one Father, — and one day these brothers of ours will demand of us why we have not given it to them. The great world of needy men who are now ignorant are to wake up some day, and that before very long, to all that is meant by Christian culture, and are to hold us responsible for their lack or for their tardy supply of those essentials to enlightenment which are to the full in the Gospel of Jesus Christ, as proved by the condition of all Christian countries, and which are to be found nowhere else, as proved by the condition of all unchristian countries. That citation to judgment is to be not only before the great God, who has arranged for this method of giving from man to man among the members of his earthly family, but it shall be in presence of that "society" which is the harsh judgment-seat of earth, and which is less kind and more pronounced than is God in the uttering of its words of condemnation.

CONDENSED SKETCH OF THE MADURA MISSION.

BY REV. JOHN S. CHANDLER, OF MADURA.

LOCATION. — The Madura Collectorate in Southeastern India comprises the Madura district proper, the Dindigul subdivision, and the two great permanently settled estates, Ramnad and Sivagangei. The work of the mission extends over all the Collectorate, save a portion of the Ramnad estate on the seacoast, which is left to the English Society for the Propagation of the Gospel. The region lies between latitudes $9^{\circ}5'$ north and $10^{\circ}45'$ north, and in longitude $77^{\circ}55'$ east and $79^{\circ}30'$ east, opposite the northern extremity of Ceylon; average length, 75 miles; breadth, 125 miles; area, 10,700 square miles, about equal to the State of New Hampshire. The city of Madura is its centre.

THE COUNTRY AND CLIMATE. — The surface is an almost uniformly level plain with a gentle slope of ten feet to the mile from the Western Ghats on the west to the sea on the east. Here and there disconnected hills and rocky ledges rise abruptly from the plain, and from the western range a long spur, called the Pulney Mountains, runs out in a northeasterly direction for fifty-four miles, the higher portion of which affords a delightful sanitarium. Red and gravelly soils cover about one third, and grayish-black soil one eighth, of the district. A few streams, dry on the surface during most of the year, and tanks constructed by throwing up embankments wherever there are depressions, furnish the water-supply. These tanks are shallow and of large extent, so that the water rapidly evaporates, leaving them dry beds for gardens of cucumbers. Rainfall averages less than thirty-five inches per year. The thermometer moves from

70° in the dewy season in January up to 100° in the heat of May, and averages 85° in the shade for the whole year. It runs indefinitely high in the sun.

CULTIVATION.—There are two forms, wet and dry. Wet cultivation is principally for paddy (rice), and is carried on in the latter part of the year by irrigation from the streams and tanks. Dry cultivation consists in raising various kinds of coarse grains, like sorghum, maize, millet, etc., which are sown on land where irrigation is impossible. These crops are brought to maturity by light showers early in the year, when they are sown, and again later on when they are half-grown. This kind of grain is very cheap and forms the food of the masses.

PRODUCTS.—Besides the grains mentioned above, sugarcane, cotton, indigo, spices, beans, tobacco, garlic, gourds, roots, and fruits of various kinds, such as plantains, limes, oranges, citrons, mangoes, jack-fruits, pawpaws, custard-apples, wood-apples, pineapples, tamarinds, and cocoa, palmyra, and areca nuts. Woods do not ordinarily exist on the plains, and but sparsely on the mountain-sides, but avenues of trees have been planted along the highways and numerous small groves by the watercourses. The chief mineral products are salt, lime, granite, marble, iron, and the precious stones.

TRADE.—The principal exports are cotton goods, dregs of gingely, bones, grains and spices, twist and yarn, piece goods, betelnuts, paddy, metals, and timber.

POPULATION AND LANGUAGES.—The total population is 2,083,001, about equal to that of the State of Missouri. Agricultural castes, 976,609; pariah, or out-castes, 171,409; shepherd, 144,283; fisherman, 118,639; toddy-drawers, 86,263; weaver, 85,261; smiths, 75,971; merchant, 50,083; Brahman, 42,555; barber, 33,675; washerman, 28,300; potter, 25,541; miscellaneous, 244,387. The Tamil language is spoken by 1,730,020; Telugu by 307,637; Suratti by 30,510 (silk-weavers); Hindustani by 12,877 (Mohammedans); Marathi by 1,957 (Brahmans); English by a very few.

CUSTOMS.—The people dress lightly but gracefully, and are lithe in form but always erect from the custom of carrying burdens on their heads. The clothing of a woman usually consists of a single cloth six or eight yards long, that of a man two or three shorter cloths, one about the loins, one over the shoulders, and one as a turban. Jewelry is worn universally by men and women, especially by the latter—lead and palmleaf supplying the place of more expensive articles among the masses. Even the men have their ears pierced. Little girls are frequently seen with rings weighing more than four ounces in each ear.

Food is always eaten with the right hand and is largely cereal, the Brahmins and a few others being strict vegetarians; the different castes do not eat together.

Marriage is forbidden between different castes and each has its own peculiar rites. But generally a second wife may be taken, even without divorcing the first, if the first bear no son. Early marriages, and among the Brahmins child-marriages, are universal.

CIVILIZATION.—Railways and education have affected the non-contact of different castes and stirred up the educated few to mental activity, but the mass of the heathen rigidly adhere to their idolatry and exclusive modes of life.

MISSION OF THE AMERICAN BOARD.—Established in 1834, it found a very few scattered bands of believers in Dindigul and elsewhere, some gathered by Rienius, others by Schwartz and his coadjutors. The Jaffna Mission in Northern Ceylon, desiring in 1834 to enlarge its field of labor, sent Dr. Spaulding to explore the neighboring continent and he fixed upon Madura as the most suitable place. The government having given permission for their residence in the district, Mr. Hoisington and Mr. and Mrs. Todd were sent over from Jaffna. The influential Hindus treated

them with haughty indifference and tried to make the people believe that these new missionaries were the pariahs of the white race. Courtesies shown by the English gentlemen dispelled that idea, and when Dr. Poor came over in 1835 to pursue a vigorous educational policy the attitude of the natives changed to opposition. But Dr. Poor's able management gave the mission a permanent footing. Mr. Lawrence, who also joined them in that year traveled over the whole of the northern and western parts of the district and did a large amount of evangelistic work.

In 1837 Messrs. Cope, Crane, Muzzy, Steele, Ward, and Tracy filled up the ranks, and certain movements were started which have been sources of strength ever since. Dr. Tracy and Mrs. Tracy remained in the mission forty and forty-two years respectively. Dr. Tracy established and most successfully conducted for many years the Pasumalai Seminary, which has now grown into a collection of schools, including a theological school, a second-grade college, a normal school and subordinate departments under the efficient care of Rev. G. T. Washburn.

The first successful village church was organized and its pastor ordained in 1855, and that has continued in growth and prosperity to the present time. Others followed in quick succession, though some of them afterward proved too weak to live. But there are sixteen pastors in charge of churches and four more engaged in evangelistic work and teaching.

The method of work established by the early missionaries has never been changed. The whole territory has been divided into stations, now numbering ten, besides the small one of Pasumalai which is chiefly an educational centre. A single missionary family is put in charge of each of these stations to carry on every kind of work that their hands find to do. This gives to each man a district containing from 100,000 to 250,000 souls.

Work among women and girls was commenced at the very beginning, and successful girls' schools have always been in operation. But the special efforts for Hindu women have been inaugurated within the last twenty years and their great and wide development in Madura City is a growth of ten years. Mrs. Capron with her ten assistants has under instruction about 700 Hindu women and practically has access to all classes in the city.

Medical work has been successfully carried on since the time when Dr. Steele's name was publicly commended by tom-toms in the streets of Dindigul, for his invaluable services in a time of cholera. At the present time Dr. Chester's name and influence are widely known and felt throughout the district.

Music, the sciopticon, processions, and various other means are used in connection with evangelistic efforts of all kinds. Every native preacher and teacher connected with the mission is under instruction periodically given, and societies for the promotion of all kinds of Christian endeavor are in successful operation.

In 1884 the Jubilee of the mission was most enthusiastically and happily celebrated by a series of meetings lasting for three days, in which Christians and Hindus alike were astonished to see what results had been accomplished to the glory of God.

The Christian community numbers about 12,000, and the communicants 3,000 gathered in 35 churches. There are 143 native catechists and 257 native teachers, while there are Christians in 381 villages of the district, in 240 of which there are Christian congregations. A hold on the minds of the people has been secured which is destined to become more and more firm until the light of heaven shall break into all hearts and the Church of God in the Madura District shall "arise and shine."

Within the field of the Madura Mission there are no other societies at work save that the Leipsic Lutherans have a single missionary, and there is in Madura City a native congregation under the charge of the Society for the Propagation of the Gospel. The Christian Vernacular Education Society has a training school at Dindigul, which is in hearty sympathy with our mission.

Letters from the Missions.

Micronesian Mission.

A YEAR ON RUK.

By the *Morning Star* which arrived at Honolulu, October 25, bringing Mr. Sturges disabled, we have full letters from Micronesia. The tidings from Mr. and Mrs. Logan, who had been nearly a year alone on Ruk, are most interesting, revealing both perils and successes. Our Young People's Department, to which we refer our readers young and old, sums up the news; but extracts from Mr. Logan's journal letters will be given here. Other letters from this mission, referring specially to the voyage of the *Morning Star* through the Gilbert group, must be put over until our next issue. The first week after the *Jennie Walker* left Ruk was spent in house-building—Mr. Logan being quite unused to carpentry. He wrote November 13, 1884:—

"I found that I gained skill and somewhat of strength as I went on, so that I was able to accomplish two or three times as much as at first. I made some blunders, and was often at my wits' end to know what to do next and how to do it; but the Lord helped me not to get discouraged, and I always found out how to work after a while. The first evening after the ship left I began to have evening meetings with the natives, and have kept up meetings both morning and evening ever since. We begin here at very nearly the foundations, as the natives know almost nothing of religious truth. My Mortlock is not very comprehensible to them, as there are not a few different words in use here, and they have different ways of mouthing the words.

"We worked on at the house as we were able, Mrs. Logan helping about the painting and driving nails, etc. I wondered at the physical strength I possessed. I was able to work regularly day after day with only a short rest at noon. Mrs. Logan was not very well. The natives were ready to do all they could, and in

many ways could help along. We had the rooms below substantially finished the week before Christmas, and Christmas week began school. About forty came the first day. A very few knew their letters, but most of them had probably never had a book in their hands."

A SCHOOL OPENED.

Writing March 17, 1885, Mr. Logan says:—

"Our first term of twelve weeks has closed, and we are having a vacation of two weeks. The scholars have learned very well. The majority are now masters of the alphabet, and more than half can read and spell many of the more simple words. The teaching is hard work. They are determined to learn by rote. One in a class would say over the letters, and the others repeat after him, and the same way in reading and spelling. This might seem an easy thing to break up, but after all these weeks we have only partially succeeded. They learn spelling very slowly, but we hope when some have learned others will learn a good deal out of school. Some began and soon got tired of the effort and the restraint; some clung to tobacco and had to be dismissed; but on the whole the interest and attendance have been good.

"The house is nearly done now, and we think it is very nice and convenient.

"The little church we found here, built under the supervision of Moses, of Ponape, has been for a long time too small for the congregation, and the people are now enlarging it. The morning and evening meetings are attended by from thirty to sixty or seventy. The Sabbath congregations are from 200 to 300. The interest we think is growing healthily. At first I could not make them understand very much, but now have some fluency in speaking. Some listen earnestly. There is a training-class of twenty, of whom the greater part promise well, so that we shall

expect to organize a church when the *Morning Star* comes.

"Most of those who come to school and to the daily meetings have learned to say 'good-morning' and 'good-night' (there are no salutations in their language), and it would do your hearts good to listen to the hearty, loving salutations we are greeted with.

"Moses, you will remember, went to Ponape, to be absent a year. A half-dozen of his scholars came here to attend school; but word came that a neighboring chief was planning to come and kill them, and they had to go home. We tried to keep them, telling them—in case of danger—to take refuge in our house; they would have stayed, but their friends were unwilling."

A NEW TERM OF SCHOOL.

On April 11 Mr. Logan wrote:—

"We have had two weeks of school this new term. There are eighty-five scholars, and they are learning well. On Fridays, after roll-call at the beginning of school, we have a time for looking over the events of the week, and the scholars tell of any wrong thing they have done during the week. On Saturday evenings the class who are preparing for baptism confess their sins, and tell their thoughts in reference to the new life. These meetings are growing to be of great value to them. It is very interesting to watch the development of the spiritual life of these *babes*. Some are developing rapidly. New ideas are crowding upon them from what they see of our own lives, from the teachings of the Sabbath, and the morning and evening meetings and the school. God grant that the foundations be laid wisely and well! It is a delight to work for these people; there are many hopeful things; they make no use whatever of anything intoxicating; they do not cling tenaciously to their old superstitions; they are teachable; and they readily learn to love us. The Ponape people were quite irascible, but these people are very patient under reproof.

"We have been enlarging our church, which will now seat about 300. The bell

which the Market-street Mission Sunday-school of Oakland, Cal., sent us, we have hung, and the natives enjoy intensely listening to its clear tones. I have made a rude pulpit on which we spread a pretty stand-cloth sent by young ladies in Dr. Taylor's Broadway Tabernacle Church, New York; and on this lies a fine large Bible, the gift of Rev. John Thompson, of Oakland, Cal. So our pulpit has a pleasant appearance.

"The pupils from Uman have ventured to come back, and we hope the chief—Pokio—will not molest them. The weather is pleasant. About once a week we have a heavy rain, and then clear weather. There is not too much rain to keep things growing well. We are much enjoying working up our *plantation*. We get on but slowly in making improvements, as we have so many other things to do; but we enjoy the work very much. Indeed we are very happy in our quiet lives; get a little time for reading every day; enjoy our school, our religious meetings, and our intercourse with our loving people. You can hardly estimate what a large place in their lives we are now filling. Of course they do not fully appreciate how much we do for them, but we are very much to them in many ways. You would be greatly amused to see the clothing in which the people come about us. The women think it perfectly proper to come with a man's shirt on, and one of our good women had for some months nothing to wear about her shoulders except an old coat."

ON THE UMAN ISLET.

"I thoroughly enjoy looking after our land. We have planted some yams, a few sweet potatoes, many bananas, much taro of several varieties, some sugarcane; and we have fine squashes and a few small tomatoes, some radishes, and also watermelons and muskmelons.

"*July 15.*—Last Friday I went to Uman to have a communion service. You will remember that this is Moses' station. He has labored here four years, but this year is absent at Ponape. His people

have done really well. They have kept up regular services, and there has been very little disorder or irregularity. Mrs. Logan and our daughter Beulah stayed at home and, with Esaiam's help, held all the services. I started about 8 A.M. Saturday. Mrs. Logan came down to the shore to see me off. She felt uneasy about me, as to my health; and there is some danger of being attacked, too. She, however, bravely bade me God-speed, and she and a number of the scholars sang a hymn as we pushed off. I went on a paddle-canoe, with nine natives to paddle. Our good Mortlock boy, Johnny, went along also. There was but little wind, and we had a pleasant trip. I had made arrangements to have some one climb the mountain behind the house whence our canoe could be seen until we had passed the dangerous localities, so that Mrs. Logan need not feel uneasy all the time until my return.

"I found the school in successful operation, taught by three of those who were with us at Anapano last term. It numbers nearly one hundred scholars. I had a meeting with the church after seeing the school, heard their confessions and experiences, and then, with the deacons, went over the church-roll, name by name, to settle who should be admitted to the communion. I was much pleased to find that but few needed to be excluded."

NEWS FROM THE OUTSIDE WORLD.

Writing July 23, Mr. Logan says:—

"One year ago to-day we sailed from Honolulu. Five days ago we got our first mail. The *Morning Star* was at Ponape the twentieth of June, and found there a schooner coming to Ruk; so Captain Bray kindly sent on our mail. Letters from mother, brothers, and sisters are opened first. No one can describe one's feelings when the silence of a year is thus to be broken. How much we have to thank God for! It is hard to go to bed at night, even when we know we must or be sick. Mr. Hall has kindly sent a large, framed picture of the *Morning Star*, and this has delighted the people greatly. The

schooner which brought the mail carries the American flag, and it was a delight to see the dear old flag once more. They locate a trader on the south end of Fefan. He is a white man—an American citizen, born in Sweden."

A WILLING PEOPLE.

"The morning and evening meetings are attended by from thirty to fifty. In the evening, after singing and prayer (the Lord's Prayer in concert, and prayer by two of the people), I tell a Bible story. After I have told it, I question them upon it, and then appoint one of them to tell it over the next evening. The progress made in the ability to understand and tell over again a story is very pleasant to see. Occasionally I spend a whole evening in questioning them on previous lessons. At the close I pray, we sing the doxology, and unite in concert (standing) in a closing prayer we have taught them.

"In the morning, very soon after dawn, we have singing, prayer, and then I read and explain a short passage of Scripture. I have gone over Matthew—picking out the stories mostly—and Mark, as far as Gethsemene (this morning's lesson), quite thoroughly. I first read, then explain, then question the people; and the next morning, before taking up the new lesson, I question them on the lesson of the previous morning. On Sunday we have a sermon at 9 A.M., then Sunday-school; and at 3 P.M. another service, at which Mrs. Logan takes the women, and I the men, separately, and question on the sermon quite thoroughly. We give out very little which we do not try to get back. Thus I am helped to get down to their understandings, and they are helped in many ways. At first we could have no Sunday-school, as no one could read except our two Mortlock boys, but now we have about 150 scholars in thirteen classes. Mrs. Logan gets the teachers together twice a week, and helps them to learn and understand the lesson.

"In school we have six who have begun to read in the Testament and a dozen others who will be able to commence in it

by the close of another term. The books prepared in the Mortlock language are of untold value. It is a great stimulus to the scholars to feel that there are other books beyond the primer all ready for them.

"It is exceedingly encouraging to watch the growth of the people in knowledge and in right living. One thing is very hopeful: the people are utterly without intoxicants of any kind. Toddy, from cocoa-sap, is very easily made; but the people throw it away when it ferments, thinking it is spoiled. This seems strange, as they will eat fish after they smell so badly as nearly to knock one over. Doubtless white men will some time teach them to drink, as they have at the Marshall Islands; but at any rate the gospel is here first."

Under date of September 11, Mr. Logan concluded his journal:—

"The *Morning Star* arrived yesterday. Arthur is well, and so glad to get home! and we—well, I will say nothing about it. May God bless you all!"



Northern Mexico Mission.

THE LEAVEN AT WORK.

MR. EATON sends the following communication from Chihuahua:—

"About eighty miles west of this city, in the foothills of the Sierra Madre Mountains, is the mining town of Cosihuiriachic, often shortened familiarly to 'Cóosi.' The most direct road leads through a picturesque cañon, whose rocky sides exhibit to the imagination a wonderful succession of towers, buttresses, battlements, and complete castles built on the frowning heights, and which is traversed by a clear stream of water that the traveler must ford some thirty times in his winding course of ten or twelve miles. Very impressive is it to enter the town at the close of the day, when the gathering gloom indicates late nightfall, while a glance upward reveals a sky yet bright with sunlight, and solemn mountain heights on either hand suffused with the warm glow of approaching sunset. Here are the

valuable silver mines and newly erected fifty-stamp mill of a company of Boston capitalists, whose expenditures for labor and materials are the chief support of a native population of about two thousand.

"To this point, a year ago, I journeyed with horse and cart, carrying two boxes of Bibles, Testaments, and Gospels, with miscellaneous books and tracts, hoping to find a sale for them there and in another town seventy-five miles further on in this great state of the border, whose area is almost equal to that of New York and Pennsylvania combined. But in the first two days all the copies of the Scriptures were disposed of, and further travel in that direction had to be postponed. This surprising result indicated greater freedom from Roman fanaticism and independence of priestly tyranny than is commonly to be met with in this land, especially in case of the more retired towns, and gave promise of good success in the gospel.

"Six months later, our newly engaged colporter was sent into the region, and at once reported large sales, with various individuals already interested in the truth through their unguided reading, and asking to know the way of God more perfectly. About this time also, there returned to her home in 'Cóosi' a widowed mother accompanied by son and daughter, who had spent a year in the city of Chihuahua, where the son heard the gospel and, through diligent reading and constant attendance upon our meetings, was led to accept it as true. His mother and sister, as they now confess, had on various occasions accompanied the young man to the doors of our chapel and, not venturing to enter the forbidden place, had waited outside in the street to listen to the services. But they avoided making the acquaintance of the missionary when he was seen to approach their little place of business.

"Now mark the change! The missionary and his wife and son, not omitting the horse, have just been entertained for three days by this family, at their own urgent wish, and with every possible attention. Our foreign tastes were politely consulted;

mother and daughter insisted upon giving up their chamber for our comfort, and the latter waited upon the table with beautiful courtesy and grace. The *senora* now hears the epithets of 'heretic' and 'Protestant' flung at her by some former friends, with great equanimity, and is equally desirous with her son of seeing the gospel make its way. On Saturday they sent invitations to various houses of their acquaintance to meet us for song, prayer, and Scripture-reading, in their large front room. About fifteen adults responded, representing five or six of the most respectable families of the town—amongst them the two lady teachers of the only public school for girls. Some plain words were spoken, contrasting the early simplicity of the Christian assemblies with the elaborate Roman hierarchy and ritual of the present day, conformed to 'the traditions of men'; calling attention to the great difference between the modified Roman Catholicism of the United States and that which passes under the name here; exalting the Bible as the safeguard of our liberties, civil and religious, and as the sufficient rule of faith and practice; and proposing that they should meet together regularly for the study of the Book, as did the early disciples, even separating themselves from the old church if necessary, to protest against its corruption, as did the reformers of the sixteenth century.

"It was thought that perhaps this plain declaration might have offended some of the hearers; but they returned in the afternoon for another Bible service, and on Monday evening met again, with half a dozen new individuals, to hear the reading of the fifty-third chapter of Isaiah with the marginal references, as an illustration of the method which might be pursued when by themselves."

West Central African Mission.

GLEANINGS.

LETTERS have been received from Bailundu dated September 25, with a postscript on September 29, saying that on the latter date Mr. and Mrs. Stover were

to arrive at Bailundu. This brief postscript says that they had a comfortable journey inland occupying thirteen days. Their carriers were quiet and peaceable, and Chitwi, the head-man, proved an excellent helper. Mr. and Mrs. Sanders had moved into the house formerly occupied by the Walters, and Mr. and Mrs. Stover were to take their old dwelling, which had been repaired for them. Mr. and Mrs. Walter, at Benguela, continue to find much to cheer them in the conduct of the Bailundu lads who have been with them, both their words and their lives affording good assurance that they are seeking to follow Christ.

Mr. Arnot, on his way into the interior, stopped at Bihé, and from that place wrote our brethren at Bailundu concerning the situation of affairs there. It seems that two Romish priests had been in Bihé for several months. Mr. Arnot visited them, and says of them that they are having a rather hard time. They had only soup and beans for provisions. The cloth they brought in was of such poor quality that the people would not buy it. These *padres* are supported by the Portuguese government, and Mr. Arnot says that when he entered their hut the odor of rum was overpowering. "You do not carry that stuff?" said a padre, pointing to six barrels under the table. "No," I said, "I do not." "Well," he replied, "it is bad stuff! bad stuff! but we are compelled to carry it." This is what the government gives them for their own use, and for currency to buy goods of the natives. These priests have already given enormous presents to the king, and a new demand comes every month. This conduct of the Romish priests will make it difficult for our missionaries whenever they undertake to establish themselves again at Bihé. King Jambayamina inquired about Mr. Sanders, and asked when he would come back again.

Everything moves quietly at Bailundu, though it is reported that King Kwikwi is contemplating another war. He seems to feel that something is necessary on his part to retain his position on the throne.

East Central African Mission.

A CAPABLE PEOPLE.

MR. WILCOX writes from the new station, Makodweni, some sixteen miles west of Mongwe, where he is now well established. His letter is dated September 21:

"I am surprised at the amount we can get out of these people. All of our out-buildings, four in number, were built by natives without my laying a hand to a stick, except to put in two doors and two windows. They have prepared besides an excellent henhouse and yard. They made kraals for cattle, pigs, and goats; and nice mangers, racks, and stalls for my horse-stable. One boy did all of the ceiling of my house. The same boy paved and cemented our kitchen floor and back veranda; he is now at work on the front veranda, having finished to-day a brick wall thirty-six feet long and two and one-half feet high. I have told you how they made and burnt a kiln of 8,000 brick, and I only worked a few hours to get them started. One boy printed several charts for use in our school with the type which I cut out. The same boy is now our tailor. Mrs. Wilcox brought back with her from Natal a hand sewing-machine. With this our tailor makes two coats or a coat and a pair of trousers in a day, which we sell for enough to pay all expenses and a small profit. Mrs. Wilcox has done the cutting.

"The boys have built a very good chapel and seated it with desks and benches for a schoolroom. The architecture might be criticized, but it is roomy and comfortable, and it will answer our purpose for several years. I like it ever so much better than the one Mr. Richards and I built at Mongwe, with many days' hard labor on our part and a considerable outlay for material. One boy, who takes care of my horse, pigs, fowl, and milks the cow, does nearly all of my trading, which has been a great burden to me.

"But what is most worthy of remark is the success of our compositor. We have a young man who did not know ten letters six weeks ago, but now he reads my writ-

ing and sets up type at the rate of about a page a day. Of course I have to do a good deal of overseeing and correcting, but he improves every day. He does all of the distributing and presswork without any supervision. You will see by this how nicely the press is working.

"We have already found some time for study. We have translated our Gitonga Dictionary, of 1,600 words, into Shitswa, or Gwamba as the Swiss Mission call it. We have also translated a catechism on the plan of salvation, of seventy questions and answers. The next thing we want to do is to arrange what Shitswa words we have got in alphabetical order, and then we shall be able to tell when we get a new word.

"Our attendance at meeting, on Sundays, still continues good, and all seem to enjoy the singing and the catechism, which I translate into Shitswa. The blind man I wrote about never misses a Sunday. The Lord grant that, though blind, he may soon come to see the truth! I have great hopes also of our boy who takes care of the horse and does the trading. I almost believe he is a Christian. He prays, and says he loves Jesus and is one of his people. He has never asked for baptism; but I have no doubt if I should hint to him that it was his duty to ask for baptism, he would only be too happy to do so. I notice a little bit of persecution which this boy endures for his religion. I spoke once to the boys upon the subject of prayer, and I told them if they loved God they would thank him for their food which he gives. This one boy said then that he would thank God; but when he would close his eyes to pray, the other boys would eat up all the food. However, I noticed to-day that he gives thanks, while some of the irreverent ones eat, and others try to disturb him with groanings."

Austrian Mission.

FORWARD STEPS.

MR. CLARK writes from Prague, November 16:—

"The recently secured right of our

society, 'Betanie,' to have rooms or halls for Bible services anywhere in Bohemia, was of marked value last week. A member of our church opened a little shop in Lieken, and in the one room of his house (he has a kitchen besides) began to hold meetings twice a week. Unfriendly spirits soon complained of him to the authorities, who ordered him to appear before them. He took with him our statutes, with a special statement from me that I had rented his room as president of the society 'Betanie.' The officer of government was very friendly after learning that the meetings in question were really in connection with our Prague work.

"This new out-station in Lieken, where there are 12,000 people and not even a Roman Catholic Church, is already promising.

"We commence this week a new out-station in suburb Karolinenthal, so that from this time there are seven Bible services on Sunday evenings in Prague and suburbs. I need not tell you I am crowded all the time, but am happy to report myself and family in good health. We are sorry there is so little prospect of your soon sending a missionary family to our relief. The dear friends at home must help all the more with their prayers.

"A member of our church, himself a converted atheist of thorough education, has just written a book against atheism, materialism, etc., which will be of special service here, and equally valuable for the unbelieving Bohemians in Chicago, Cleveland, and New York."

European Turkey Mission.

JOY AT MONOSPITOVO.

In a letter from Mr. Bond, of Monastir, in the last *Herald*, some account was given of the arrest of five brethren at Monospitovo. Mr. Bond now writes, under date of October 6, that he had been able to secure the release of these men. Of the Sunday at Monospitovo after the release of the brethren, Mr. Bond says:

"I met the seven communicants, and the services of the day began by examining candidates for admission to the Lord's table. Eight persons presented themselves, and after passing a very thorough examination, they were all received. I was delighted with the clear views they held as to the plan of salvation, the amount of Scripture knowledge possessed by some, and the simple trust in Jesus and readiness to suffer for him, if need be, avowed by all. Of the whole fifteen now received, thirteen are heads of families and, with one exception, all are comparatively young men, just the kind of stuff you would choose for building a strong church.

"I enjoyed preaching to such men and to others who came in, about forty in all, including a few women. Never mind if they did all sit on the bare ground, and I had to depend on the light which strayed down the fireplace, it was a precious service and the room was light enough to show a circle of eager listeners. After partaking of the Lord's Supper, two children were presented for baptism. When we had finished I found we had been four hours in session, and after doing scant justice to an excellent village dinner, I hastened back to the city, to conduct somewhat similar services there.

"Two persons were examined and received to communion. One was formerly a bitter enemy, and, being in the employ of the Greek bishop, he came quite regularly to the Protestant meetings, solely to detect some ground for an accusation against them, or to disturb the services by stirring up discussion. He seems now to be converted through and through. At the close of the service I was introduced to a man from a mountain village nine miles away. He has got hold of enough truth to make him hungry for more, and he is trying his best to learn to read the Bible for himself. And it is remarkable that his father and brother and wife approve of his course. A young man from another village, three miles away, was absent on account of sickness. Had he been present he would have wished to

make a public confession of his faith in Christ. He is cruelly persecuted by his own relatives, but the truth appears to have got down deep into his heart. When looking over the rich plain of Strumnitza I could not help praying that God would quickly spread the light of his saving knowledge through all of those three-score villages. I fairly envy our beloved preacher Anastasoff. One of the brethren of Monospitovo has given a desirable building-site for a chapel, and the friends have drawn to the place a big pile of timber and stones, and by this time the building is probably under way. They have no idea of asking the Board for assistance."

Madura Mission.

PALANI.

MR. HAZEN, on resuming work in this mission, has been assigned to Palani, formerly written Pulney, and wrote from that station, September 18:—

"We have recently started a Boys' Boarding School on the compound, with nine scholars and a promise of more. We have accommodations for one hundred, but many parents are so indifferent to the education of their children that the requirement of a small fee of eight annas per month, and a little cloth to cover their nakedness, is such an obstacle that they withhold their children. We have not come here to furnish rice for their children, and we try to teach them this fact by requiring these small fees.

"It was not a little gratifying to administer the Lord's Supper at a village named Sattirapatty, — ten miles from Palani, — one Sabbath in June, and at that time to receive fourteen to the communion on profession of their faith, and to baptize seven children. Of those received, nearly all were heads of families. Previous to this time there had never been an addition to the church from that village outside of the catechist's family. Now, after eighteen years of patient waiting, we have this precious fruit. We have also had two additions to the church from Palani,

making sixteen in all during our first half-year."

LARGE ACCESSIONS.

Mr. W. S. Howland, of Mandapasalai, reports a number of villages as ready to accept Christian teaching:—

"In one village where we have had only one Christian, ten families have joined us, and in another village, five families. In three others where we have had no Christians, twenty families are ready to embrace Christianity the moment we can put a person in their villages to teach them. Aside from this, two or three of my largest congregations are just now without catechists, from lack of funds to engage men to meet the increased demand for workers.

"This movement seems to us very important. Nearly all of these people are from one caste, and, though in different villages, — some of them twenty miles away, — they are all more or less related to the members of one of our most prosperous congregations. I have yet to learn that they come from any but the best of motives. We are also impressing upon them that if they wish us to send them teachers or catechists they must do as much as possible toward furnishing a house for him to live in, and a prayer or school house for a school and for Sunday and other services. One congregation has already given the land, and as soon as rain falls will build the walls of the prayer-house besides providing a place for the teacher. We have agreed to furnish material for the roof of the prayer-house. The other new congregations will do as much. When regular services commence, they will begin to give in other ways.

"These people must be met on the very threshold, and catechists or teachers put in every one of these villages immediately, or they will become discouraged by the petty annoyances which are commenced at once by their heathen neighbors and employers, and turn back again; or they will be practically heathen, with only a name as Christians.

"It is impossible to meet this emergency with the funds in hand. We are

already at the limit, and there is no provision for any such accessions. I cannot ask the mission for help from present funds, as every station is limited, and to give more to one takes from another. Neither have I congregations which I can leave. I see no other way than to ask for a 'special contingent' to be granted early in 1886."

Hong Kong Mission.

BAPTISMS AND PERSECUTION.

MR. HAGER gives an interesting account of a visit he had paid to San Ning, Chik Shui, large towns some fifteen miles from Sheung Chak. He found in these places many Californian Chinese. He gives the following account of the reception of certain women to the company of believers:—

"I went to the house of one of our returned Californian Chinese with the purpose of baptizing a number of believing women, who had been led to Christ through the efforts of their Christian husbands or friends. Fong Kat Loi, a member of the First Congregational Church in Sacramento, had returned to his home in China some four months ago, and had been with me for some time. From him I learned that his wife and a widow lady had given up idol-worship and had regularly kept the Sabbath for a number of years. They had been taught the Christian truth by our brother, and, according to his own testimony, were very sincere and devout in their religion, as well as patient under persecution.

"Some four months since, the wife of Fong Kat Loi was severely beaten by her uncle, from the effects of which she has not yet recovered, yet she seemed anxious to follow her Lord still further by receiving baptism. As I entered the village and commenced to speak to the people I noticed that many of them seemed not at all pleased to hear me, or to pay any attention to what I said. Still, a brother and I talked for some time. On the

following day we examined three women for baptism, and found that they had fully decided to cast in their lot with the people of God, though it was in the face of persecution. Two boys, the children of Christian parents, were also presented to receive the sacred rite, and as we had such perfect confidence in the integrity and truthfulness of the two Christian brothers presenting them, we could not say nay. One of these was Fong Kat Loi's boy, and another the child of Fong Tsing Yun, whose wife also received baptism on this occasion. Both of these men preach the gospel incessantly, and it seems to be a joy to them to tell the story. Fong Tsing Yun is also from Sacramento, and was previously connected with the Presbyterian Church. They are neither of them educated men, but the gospel is in their hearts, and it seems to flow from their mouths as the pure water from a living spring. If these men, in whose Christian fidelity I have all confidence, had been less earnest and devoted, I should have hesitated before receiving their children; but I am persuaded that they will order well their households after them, and will more perfectly teach the fulness and richness of the gospel to their wives who have thus followed them.

"The service, however, was scarcely over before the villagers circulated slanderous reports about these faithful women. Nothing, however, of a serious character occurred until the evening, when Fong Kat Loi's uncle struck him and his boy for allowing me to come to the village and meeting with the men, and especially with the women. I had already retired when this outrage occurred, but quickly arose and rebuked the offenders, and threatened to appeal to the authorities if they engaged in any more such vile proceedings. This silenced them, and there was quiet for the night, though on the following day, after I had left, the family of Fong Tsing Yun was threatened by the rude villagers, though they did not injure any one. What the sequel will be is exceedingly difficult to tell."

Foothow Mission.

PROGRESS AMID IDOLATRY.

MR. HUBBARD writes from Foothow, September 21: —

“ ‘ The Society of Christian Endeavor, formed last spring with some misgivings on account of the approach of summer and the necessary absence of the missionaries, has been doing good work all summer, and we hope for great things from it this fall and winter. Now that they have tarried at Jerusalem with manifest blessing, it is possible to use quite a number of the members in the work of establishing Sunday-schools and holding meetings. A little more study of the language and the people, and I hope to be able to supervise such a work and movement. There is plenty of room for such work all about us. We do not need to take long and tedious journeys into the country to find people and places for work.

“ The schools have opened auspiciously. The Girls’ School has thirty pupils, I think, and others perhaps to come. The Boys’ School in the city has opened under Miss Hartwell’s superintendence, Mr. Hartwell not having returned from the North. The Woman’s School will not open for a month or two, as the quarters occupied at Ponasang are too small, and those in the new premises in the city are not yet ready.

“ The number of lead-foil beaters (for the manufacture of idol-paper) is constantly on the increase. The noise from their beating near our premises at the suburbs and the stifling fumes from the melting of the metal are consequently increasing. They have three relays of men, and thus keep up a constant din from early morning till midnight. I have awakened at two and three o’clock to hear some solitary beater hammering away. With the increase of numbers there is increased ability to have theatres. Of late our nights have been veritable pandemoniums. This southern people hold their theatres all night till broad daylight. With gongs, drums, cymbals, clappers, bells, squeaky pipes, and stringed instruments, shouting

actors and firecrackers, they make night hideous. It were impossible for a person with weak nerves to stand it all.”

North China Mission.

DOMESTIC LIFE OF WOMEN.

MISS PORTER, of Pang Chuang, in a letter of September 23, writes of Chinese houses in that vicinity: —

“ The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung women are self-reliant, self-helpful, faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family counsels. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. I imagine that their morals are far higher than those of the majority of the peasantry of Europe, and their manners are incomparably superior. Yet they are ignorant, superstitious, and give way to fits of passion, in which they use the vilest of language and seem utterly to forget that regard for appearances which is generally such a controlling motive.

“ The time has hardly come to look for much change in their homes. There are some households in the mission living in most carefully kept houses — the husbands and wives mutual helpers — the children trained to a loving obedience — little touches of taste and culture showing themselves in the appointments and ordering of the home; but as yet I know none such except when the money which supports it comes from the foreigners. These men are young helpers in the employ of the mission — their wives Bridgman School girls. This is no test. When I see a

native home where the family live away from foreigners, supporting themselves without aid from abroad, growing more neat and caring to make home attractive, I shall count that the effect of the gospel : *and this will come!* — but slowly. As yet in Shantung we do not see the dawning of that day. Our helpers all have farms, and their families work them. They are industrious and thrifty, but neither neater nor more comfortable than their neighbors.

“ These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary-laden ones will find ‘rest,’ and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive.”

TWO NEW NATIVE PREACHERS.

Dr. Blodget writes from Peking, September 10: —

“ Since writing last we have, at our station, sent forth two young men as licensed preachers into important fields of labor. One of these, Jen Hsueh Hai, has gone to Cho Cheu, a city of say 40,000 inhabitants, forty miles southwest of Peking, on the road to Pao-ting-fu. We have labored there more or less for many years. I first visited the city in 1861. There are now several baptized persons in the city, and some inquirers. We found a house for the young man and his wife without difficulty, and they have commenced their labors under very favorable circumstances.

“ Just before leaving Peking the young man addressed our congregation, and told of his coming to the metropolis to seek employment, with no knowledge of the Christian faith, or thought of becoming a Christian; of his entering our school, and afterward the school at Tungcho; his joining the church and being led by his conviction of duty to the work of the ministry. He invoked the prayers of the church for him, as now entered upon this work. I well remember the day when

the uncle of this young man brought him to me as a candidate for a place in the printing-office. Mr. Hunt looked at the young lad for some minutes in silence, put some questions to him through me as an interpreter, and then, in his abrupt way, not without humor, said: ‘Take him and make a minister of him.’ I took him into my school.

“ The other young man is a son of our native helper Hung. The son’s name is Hung Shan Chung. He goes into a country district eighty miles south of Peking in which we have labored for many years, and has about forty baptized persons, men, women, and children, under his charge. Several persons there now desire baptism. The church in Peking helps him in his outfit, as it helped the one just mentioned. Those to whom he goes have need to learn that ‘the laborer is worthy of his hire,’ and this instruction is now imparted to them. It is not proposed to provide chapels for these country stations, although the church in Peking may aid their efforts to provide them for themselves.”

Shanse Mission.

AN OPIUM HOSPITAL.

MR. AND MRS. STIMSON, of this mission, have been spending a few weeks at Chieh Hsiu, and are much encouraged at the outlook. They speak of the city as very beautiful, aside from its heathenism. Mrs. Stimson has a class of some twenty boys, who are committing to memory a catechism of Christian doctrine.

Mr. Tenney reports the success of an undertaking carried on for a few weeks by himself and Mr. Atwood, at the village of Simien Chuang, where they opened an opium-refuge. Mr. Tenney says: —

“ Our friends in the village secured us a house, which we used free of rent for the time we were there. The town of Simien is remarkably well built for an unwalled town. The house provided for us was not one of the finest, of course, but was well built and comfortable, affording

accommodations for about twenty patients. Our coming had been much talked over, so that, soon after our arrival, we had as many patients as we could attend to. Our patients varied in age from twenty years to over sixty. One had been addicted to the opium-habit for forty years. While the habit generally increases on its victim, yet there are those who are able to limit themselves to a fixed amount daily, and so continue the use during a long lifetime. The poorer ones of our patients did not smoke, but only took a decoction of the ashes. The use of the ashes in this way allows those whose means fail, to continue the habit after they cannot afford the pure drug. There is an inclined plane of prices in the ashes, accompanied by decrease in effectiveness, according as it has been smoked once or more. The method we employed prevented that terrible suffering which results from suddenly cutting off the opium altogether, and seemed to be successful in gradually obliterating the craving. Of course, we cannot speak of success or failure until several months have passed and we see how the patients hold out.

“On its evangelistic side our stay of nearly a month proved very satisfactory. Living with twenty patients for such a length of time caused that crust of exclusiveness to be broken down, and our relations with them and their friends became very pleasant. We had religious services with them twice every day, and frequently had many outsiders to hear the teaching and witness the praying. We believe that several of those whom we helped to break off the opium have learned to prize the truths of Christianity as well as the medicines of the foreigner.

“In addition to our work with the opium-patients, Mr. Atwood visited a large number of people in their homes to treat the sick. We were much touched by the gratitude which the people seemed to feel on our departure. All the patients clubbed together and furnished us a great feast; after we had finished eating they brought a cart to the door, and, with their friends to the number of sixty or seventy,

escorted us through the streets of the town till we had passed quite out into the open country. Those who belonged to the better class wore their dress-suits, such as are worn on ceremonial occasions, so that it made quite a conspicuous tribute of honor to us. An almost unlimited number of people in the town are anxious to break off opium, now that they have seen that it is possible, and they beg us to return as soon as Mr. Atwood comes back from Tientsin. Other villages have invited us to come and stay with them, so that it seems likely to open a new way of reaching the people that may be profitably and extensively employed.”

Japan Mission.

DR. GORDON sends from Kioto, October 9, the following account of

A TRIP TO FUKUI.

“Those who have read ‘The Mikado’s Empire’ will remember Fukui as the city where Mr. Griffis, the author of that valuable work, spent his first year in Japan. It is a city of about 50,000 inhabitants, the chief town of the province of Echizen, and lies in the middle of a large, fertile plain not far from the western coast. Mr. Griffis spent five days on the road between Kioto and Fukui; but with increased freedom from restraint and improved means of travel, two days now amply suffice for the journey.

“We have had work going on there at intervals for several years by students from our school who have gone there to preach during the summer vacation. But that kind of work, though valuable in making a beginning, is not very satisfactory if continued for a half-dozen years or more. It has been, indeed, somewhat like the old ‘problem’ about the frog who climbed so far up a pole in the night, and slipped back an almost equal distance during the day; after deducting from the gains of two months the losses of ten, so little was left that the little band of Christians there were a good deal discouraged. However, the Japanese Missionary Society—which

really has charge of our evangelistic work, and which receives some financial aid from us—sent there Mr. Fujita, a former student of ours, at the beginning of the summer, with the idea of continuing the work uninterrupted. The repeated disappointments of the people made them loth to believe that the work was to be continued, and so the few faithful ones planned for one or two days' public preaching, and asked some help from Kioto. So I promised to go over near the close of the summer vacation, and was so fortunate as to secure Pastor Hori of the church of Nagahama—which lies about half-way between Kioto and Fukui—to go with me. Two of his church members also went.

“Arriving there late in the evening, we found that the twelve or fifteen Christians—most of them as yet unbaptized—had hired the largest and best theatre in the city for the two following days, and that the programme was for preaching-meetings from 2 to 5 o'clock each afternoon, and from 7 to 10 each evening, at each of which there were to be three or four sermons; that is, one from each preacher. We expressed some doubt as to an audience gathering in the daytime, but the Christians seemed confident of success. We were shown to a quiet hotel that the Christians had provided for us; and, after supper and ‘good-night’ to the Christians, who with remarkable considerateness left us early that we might rest after the long rough ride of the day, I donned my nightclothes and was just about to get into my bed on the floor, when one of the friends came back saying that there were three teachers desirous of meeting me. I explained the situation, but the friend said they would not care if I did not, and so I received them at once. They proved to be very intelligent men and apparently occupied very good positions as instructors in the Academy and in the Normal School—two government institutions which seem to be closely connected. After a talk of an hour or so they bade me good-night, with the arrangement that I was to visit their schools the next day.

“Early next morning, just as my Japanese bath was over, a card was brought me which proved to be that of the head of the flourishing medical school and hospital of Fukui, and, as he could not well be put off, I received him even before I was dressed. Meeting one of the Christians after breakfast, I suggested that we meet for prayer for a blessing upon the meetings, some time during the forenoon, but was pleasantly surprised on being told that such meetings had been held at half-past five in the morning for a number of days.

“The first afternoon we had an excellent though not very large audience, composed chiefly of teachers and students from the schools, physicians, lawyers, and officials. I should have said there were nearly four hundred present; but as the Japanese leave their sandals at the door, the men who took charge and checked them off said there were fully five hundred. The four sermons, covering a period of three hours, had the very best attention. In the evening there was just about the same amount of preaching, but the theatre was packed, sitting and standing room all being occupied. The local newspapers reported an audience of 1,700, but I should not have put it above 1,200 or 1,500. Crowded as it was, we had good attention to the end; but I think the Christians were afraid to risk it a second night, and so announced that the public meetings would close with the afternoon session of the next day. At that meeting we had about 700 present, and it was a great success in every way. Mr. Hori's preaching was very direct, strong; yet tender. During the day I had other callers,—an ex-judge who now has a small private law-school; the head of a private English school, who proved a very interesting man; a retired official who, more than any other of the callers, showed a *heartfelt* interest in Christianity; etc. In the evening the Christians had a praise-meeting, and it was evident that they were greatly encouraged and their faith greatly strengthened; and later reports show that the meetings were a real gain.”

Notes from the Wide Field.

AFRICA.

WISSMANN'S EXPLORATION OF THE KASSAI.—Reference was made in the "Notes" of last month to Lieutenant Wissmann's return from his explorations of the river Kassai. The *Proceedings of the Royal Geographical Society* for November contains further notes on this remarkable expedition, from which it appears that Wissmann's discoveries must entirely change the prevalent notions in respect to much of the region south of the Congo. Many of Mr. Stanley's conjectures, which were incorporated in his last map, are found to be incorrect, especially in reference to the large rivers. Neither the Sankaru nor the Kassai fall directly into the Congo, but both empty into the great river through the Kwa. In this interior region, drained by the Kassai, the people received Lieutenant Wissmann's expedition in a friendly way, with a single exception. The Bakutus were so hostile that rifles were used to repel their attacks. This tribe is regarded as cannibal. *L'Afrique* reports that the people who came with Lieutenant Wissmann to Kwamouth station, at the mouth of the Kwa, were very different from those living along the river. They were tattooed like the nations of Fiji, were very lively and social, and curiously examined all the articles, even in the private rooms of the missionaries, but never taking anything. They were under the control of a queen, to whom they rendered implicit obedience on her slightest word.

THE BAROTSE.—*L'Afrique* for November contains a letter from Mr. Jeanmairet, who is with Mr. Coillard at Leshoma, among the Barotse, on the Upper Zambezi. Affairs were very quiet, and missionary work was progressing hopefully. The most encouraging item of news is that they find, contrary to their expectations, that the climate is on the whole favorable. They have some trouble with fever, but nothing very serious as yet, and they hope when they understand the conditions of the country better to be able to live in health. The interior of Africa is losing its terrors for those who make up their minds to live and labor there for Christ's sake.

UNIVERSITIES MISSION ON LAKE NYASSA.—Bishop Alan, of this mission, reports that he has decided to establish a station upon an island of Lake Nyassa. The vessel belonging to the Universities Mission, the *Charles Janson*, it was expected would be ready for use in September last. The island selected is Dicomo, about four miles from the coast north of Chatisi's. It is on the opposite side of Lake Bandawe, the station of the Scotch Free Church. It is expected that sub-stations will be established on the mainland.

MISSION TO MOHAMMEDANS.—The Free Church of Scotland has just sent out the son of a Scottish lord with his wife,—the Hon. Mr. and Mrs. Keith-Falconer,—to commence a mission among the Moslems at Aden. They go at their own charges. Mr. Keith-Falconer has been much interested in efforts in behalf of the Mohammedans, and has chosen this point as a most hopeful field for his self-denying labors.

THE CENTRAL AFRICAN MISSION OF THE LONDON SOCIETY.—This mission is at present in a very critical position. Since the commencement of the mission in 1876, of the twenty-three persons who have been connected with it, ten have died, and nine have retired from service, only four now remaining connected with the mission. Two of those who have recently resigned from the mission did so on account of impaired health, and their conviction that Europeans cannot live in that section of Africa. Under these circumstances the directors of the London Society have reviewed the whole question of maintaining the mission, and have firmly resolved to go on with greater earnestness than ever. It is felt that labors already expended, lives already sacrificed,

property now owned by the mission on the shores of Lake Tanganyika, call imperatively for a further prosecution of the work. Sir John Kirk, Her Majesty's Consul at Zanzibar, exhorts the Society to continue its labors and reinforce its mission; and the missionaries who are on the ground in like manner urge the prosecution of the work. Captain Hore writes that he never was so well as now. The Society, in its call for reinforcements for this work, expresses its purpose to use great discrimination in the selection of men to be sent out, admitting that tropical Africa is unsuitable for some European constitutions, but affirming that many Europeans can live in comfort and vigor, even in equatorial Africa. They believe that the initial stages are past, and that the perils which were inevitable at the outset can in the future be avoided. The prayers and sympathy of all Christians will uphold the Society in its heroic purpose.

INDIA.

REV. NARAYAN SHESHADRI.—The many friends of this distinguished native preacher of India who remember his two visits to this country will be glad to hear that he has been greatly blessed in his labors as a minister at Jalna and vicinity. He is undertaking a large evangelistic work in the region about his station, and preaches in the open air or in the villages as he finds opportunity, to large companies of natives. The *Free Church Monthly* reports that in August last twenty-five converts were received into the church in one village, while in June last seven were received at Pangri Gawban, and seven at still another village.

CHINA.

A THRILLING TALE OF PERSECUTION.—Under this heading, Mrs. Nevius gives in *The Foreign Missionary* an account of a man named Wha Koung, who with his brothers purchased a certain temple which their ancestors had built to the god of war, but which they decided, now they had become Christians, to make a chapel. They bought the land and with it, as they supposed, the right to make any use of the temple they pleased. Five dilapidated gods which were in the temple—one of which was headless, another had lost its eyes, and another its nose, and another an arm or a foot—were taken out into a field and destroyed. The place was repaired and made into a tidy little chapel ready for the use of the dozen or more Christians of the village. But the movement roused the ire of the idolaters in that vicinity, who, though they seldom paid any worship at the heathen temple, were quite unwilling it should be used for a Christian church. Wha Koung, while attending market, was arrested and taken before the district magistrate, who with very little ceremony ordered that he be beaten with seven hundred blows. The sentence was instantly executed by five cruel officials, and the poor bleeding sufferer was carried out of the *yamen* more dead than alive. And now the officer has ordered his victim to restore the idols within twenty days. This was even worse than being punished, for the poor man feels that it is a violation of the second commandment for him to make an idol. Yet there seems to be no relief, inasmuch as a technical flaw has been found in the deed by which the property was secured by Mr. Wha. The ruling of the official is that he has destroyed property which did not belong to him, and hence he must restore it. Few cases are more trying than this.

COREA.

IT is reported that, through the intervention of Li Hung Chang, the Corean government has appointed an American citizen as the head of the customs service, and it is hoped that through this official the missionaries of the Presbyterian Board will be aided in the prosecution of their Christian work. *The Foreign Missionary* gives information of the three Corean exiles, formerly high officials, who are now in San Francisco. The *Missionary* says: "One is a prince, and a son-in-law of the former king; the other two, though lower in rank, are of noble blood. All are men of fine presence and

peculiarly attractive address. One of them was connected with the late Corean embassy to this country. The family of the prince, consisting of a wife and several children, were mercilessly massacred at the time of his flight. All these men are of course without position, without means, and without a country. Friends have come to the rescue in San Francisco, and they have been assisted in securing employment, which they are glad to accept, whatever it may be."

GRUNDEMANN'S SUMMARIES OF PROTESTANT MISSIONS.

FROM the tables prepared by Dr. R. Grundemann, in the *Allgemeine Missions-Zeitschrift*. These summaries differ somewhat from our own, inasmuch as Dr. Grundemann has uniformly adhered to the reports of 1883-84, while we have made use, wherever possible, of the reports of last year, 1884-85. The figures in parentheses indicate additions that might probably be made had full reports been given by all missionary societies. We have used the term "Adherents" where Dr. Grundemann says "Christians," meaning those who have renounced heathenism and are under Christian instruction.

SOCIETIES AT WORK.	Stations.	Missionaries.		Adherents.	Communicants.	Baptized last year.	Number of Schools.	Pupils.	Expenditures in dollars.
		Foreign.	Native.						
German	342	517 (10)	2,564 (30)	193,975 (1,820)	72,706 (4,530)	10,327 (20)	791 (48)	40,643 (4,070)	\$676,804.50 (7,950)
English	1,167	1,268	15,562 (1) (2,000)	1,330,074 (76,825)	366,501 (1,498)	30,659 (35)	7,123 (573)	443,318 (11,685)	4,209,726.75
United States	435 (28)	663 (2)	3,865 (5)	360,198 (188,052)	122,325 (1,254)	10,546	2,906 (613)	111,128 (1,000)	2,127,657.50 (13,350)
American Colonial . . .	76	63	272	18,789 (9,300)	7,376	1,193	74 (18)	2,455 (320)	133,866.25 (30,000)
American Independent . . .	16	18	64 (19)	3,788 (500)	508	182	137 (18)	4,801 (700)	49,688.25 (15,000)
Dutch	44	61	229 (4)	98,450 (18)	22,171 (21,280)	5,739	169 (8)	8,672 (340)	130,362.50 (4,925)
French	21	32	82 (6)	7,567 (3,000)	4,485	485	45 (43)	3,081 (815)	81,438.00
Norwegian	45 (24)	53 (10)	679 (6,000)	11,610 (3,800)	4,129	1,096	624 (616)	30,934	115,147.00 (7,500)
Grand Total	2,146 (59)	2,675 (37)	23,317 (2,074)	2,024,451 (285,605)	600,201 (32,362)	60,217 (55)	11,869 (1,937)	645,032 (18,930)	*\$7,526,690.75 (78,625)
FIELDS OCCUPIED.									
Africa	600	673	7,385	576,114	160,294	15,144	2,757	190,819	\$1,315,327.75
Asia	963	1,409	10,822	752,176	222,492	34,182	7,086	293,910	4,347,881.50
Australia and Polynesia . . .	119	117	3,331	280,278	70,170	1,921	1,106	82,085	239,102.50
America	464	476	1,779	415,883	147,245	8,970	920	78,218	530,774.25
Grand Total	2,146	2,675	23,317	2,024,451	600,201	60,217	11,869	645,032	\$6,433,086.00

* Including \$1,093,604.75 for home expenses of missionaries, and for administration.

Miscellany.

HOW MISSIONARIES GROW RICH.

[THE following extracts are from an article which appeared as an editorial in *The Christian Advocate*, written, as we have since learned, by a person well qualified to speak on the matter.]

“An article has been going the rounds of some of the papers giving an account of one Steinberger, an adventurer, who claims to have established a government in the Samoan Islands, and to have had all necessary arrangements made for the annexation of the islands to the United States, when he was thwarted by a wicked combination of the missionaries with the British authorities. He claims that Secretary Hamilton Fish ‘encouraged him, and gave him a semi-official indorsement,’ and that the State Department ‘officially indorsed him, and sent him out as a secret agent of this government to gain a footing for us, if possible, in the South Pacific.’ He was summarily arrested one day by the British authorities, and carried on board one of their ships, ‘without any opportunity to save a dollar of his fortune or a stick of his property.’ He was landed penniless in Australia, and had to work as a day-laborer to earn money enough to take passage home. Six months afterward he landed in Paris ‘without a cent,’ but was fortunate enough to get a passage to New York. Since his arrival, seven years ago, he has been pressing a modest claim against our government for \$750,000 for his services in the Samoan Islands.

“Now, this story bears on its face so clearly the marks which ally it in close relationship with the narratives of Baron Munchausen that it would be utterly unworthy of notice were it not for the fact that many people, here and there throughout the country, getting their news mostly from sensational dispatches, have had their minds unfavorably affected toward missionaries by the following paragraph in the story:—

“‘The missionaries sent out by the various Bible societies of the world have

built up powerful rings in the Oriental and semi-civilized countries where they are sent. The missionary business has become one of the most profitable pursuits. The industrious missionary who goes out to save the souls of the heathen has splendid opportunities for getting rich. The principal agents for the secret distribution of opium in China are the missionaries. Some of them have made large sums of money in this trade. Peter Barker, one of the richest men in Washington, and who lives in one of the finest houses on Lafayette Square, is an old missionary. He made all of his fortune skirmishing among the heathen.’

“We have taken the pains to look up this extraordinary story, and have to say that it would scarcely be possible to crowd more mendacity into a paragraph of that size. The ignorance of the writer is shown in his reference to missionaries sent out by the Bible societies, which do not send out missionaries, but Bibles. Supposing him, however, to mean missionary societies, there is not a word of truth in all that follows. We challenge him to produce a single instance from any missionary field in the world of a ‘powerful ring’ built up by missionaries. While we readily acknowledge that in almost any of the foreign fields a missionary has ‘splendid opportunities for getting rich,’ if he is willing to leave his work and engage in governmental service or mercantile pursuits; and while we know that a third-class clerk in Japan, China, or India often receives more than double the salary paid a missionary, and that most missionaries could step at once into positions in which, from their knowledge of the language and of the people, they could command from three to ten times the salary they receive, we challenge the writer, or any other, to give us the names of the missionaries who have become rich while engaged in missionary work. We know that most of them are barely able to live on their salaries, are unable to educate their children at home

except by special assistance, when superannuated are often in great straits for the necessaries of life, and die poor, leaving no legacy to their children but that of a self-denying, devoted, and unblemished life.

"In very rare instances missionaries, by purchasing a little land in the early beginning of foreign settlements in Oriental countries, have secured a moderate competence by the natural rise in the value of property; but these instances form but very slight exceptions to our general statement. We are glad of the few that can be found, because we know that a few worthy families are saved from humiliating dependence by such foresight or good fortune.

"The most utterly absurd thing in this fallacious paragraph is the charge that missionaries are 'the principal agents for the secret distribution of opium in China.' Any man who knows anything about the subject knows that from the very beginning of missions in China the missionaries have been the most active and determined foes of the opium traffic. It would be just as near the truth to accuse the Garrisonian abolitionists of making money by the slave-trade, or to assert that Neal Dow and John B. Gough are wallowing in wealth accumulated in the liquor trade, and that Father Mathew died immensely rich from the same cause. We challenge this writer, or any other, to give the name of a single missionary, from the beginning until now, who ever made one cent out of the opium trade.

"The paragraph speaks of 'Peter Barker' as an 'old missionary,' now 'one of the richest men in Washington,' who 'made all of his fortune skirmishing among the heathen.'

"On this we have a few things to say. We find that there never was a missionary by the name of Peter Barker in China. The mendacious writer probably refers to the Hon. Peter Parker, M.D., who went out in 1834 as a medical missionary of the American Board, and opened a hospital in Singapore, removing the next year to Canton, and opening a hospital there, where he gave his attention mainly to eye dis-

eases and surgical operations. Howqua, the wealthy Chinese merchant, befriended the enterprise, and after the first year gave a building, rent free, for the hospital for twenty years. This led to the establishment of the Medical Missionary Society, which has patrons in England, America, and China, and under whose auspices the work has been carried on until the present time, relieving about 750,000 patients, at an expense of over \$125,000. Dr. J. G. Kerr, of the American Presbyterian Mission, is the able and efficient successor of Dr. Parker, who, after a prolonged service, became American Commissioner to China, and had for several years the general charge of the interests of our government there. In this position he showed great ability, and was exceedingly useful during a critical period. For many years he has been an honored and beloved resident of Washington — a man of purest personal character, upon whose reputation no blot has ever rested. He had some money when he first went to China, which he used freely in his benevolent work. He is now in good circumstances, whereat we rejoice. We do not know where he made his money, but we can, after investigation, testify assuredly as to where he did not make it: (1) He did not make it in the opium trade. (2) He did not make it as a missionary. (3) He did not make it 'skirmishing among the heathen.'"

BIBLIOGRAPHICAL.

BOOKS RECEIVED.

The Pilgrim Hand-Book on the International Lessons for 1886. With Questions. By M. C. Hazard. Boston: Congregational Sunday-School and Publishing Society. Pp. 231.

Sermons on the International Lessons for 1886. By the Monday Club. Boston: Congregational Sunday-School and Publishing Society. Pp. 450.

Stall's Lutheran Year-Book for 1886. By Rev. Sylvanus Stall, A.M. Lancaster, Pa.: Published by the author. Pp. 200. Price, 25 cents.

Christmas Cards. By Raphael Tuck. New York and London. Exquisite taste is shown in these cards.

A Temperance Calendar. Prepared by the Woman's Christian Temperance Union.

Christmas and New Year's Cards. By L. Prang & Co. Charming works of art.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

DEPARTURES.

November 19. From San Francisco, Rev. J. H. Neesima, for Japan.

ARRIVALS AT STATIONS.

October 17. At Umzumbi, Natal, Rev. H. M. Bridgeman.

October 19. At Kobe, Miss Effie B. Gunnison.

September 29. At Bailundu, West Africa, Rev. W. M. Stover and wife.

MARRIED.

November 3. In Constantinople, Harris Graham, M.D., and Miss Ella T. Bray, both of the Central Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The need of men. (Page 8.)
2. A year on the island of Ruk. (Pages 15 and 37.)
3. The people in East Africa. (Page 20.)
4. Joy in European Turkey. (Page 21.)
5. Accessions in the Madura Mission. (Page 22.)
6. An interesting trip in Japan. (Page 26.)
7. The leaven at work in Mexico. (Page 18.)
8. Domestic life of woman in China. (Page 24.)
9. Native preachers in China. (Page 25.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

NEW HAMPSHIRE. — Dover, ELISHA R. BROWN, with other dona., to const. himself, H. M., 50; East Sullivan, Mr. and Mrs. A. C. Ellis, 2; Hanover, Rev. S. C. Bartlett, D.D., 10;
 VERMONT. — Rutland, Cong. ch. and so. (of wh. from Mr. and Mrs. J. B. Page, to const. MARGARET ELLEN PAGE, H. M., 100), 217.51; Woodstock, Frederick Billings, 500, MASSACHUSETTS. — A lady, 250; A friend, 150; Rev. E. K. Alden, D.D., 50; "J.", 30; Cohasset, by S. Richards, 1,000; Hatfield, A friend, 5; Haverhill, Mrs. Gyles Merrill, to const. Rev. ALBERT WATSON and Rev. EDWARD G. STONE, H. M., 100; Northfield, Mrs. A. M. D. Alexander, 100; Worcester, Plymouth ch., Mrs. Alexander H. Wilder, 10; Mr. and Mrs. George E. Glad-

62 00	win, 10, RHODE ISLAND. — Tiverton, Amicable Cong. ch.	1,705 00
	CONNECTICUT. — East Granby, Rev. D. A. Strong, 2; East Hampton, Philo Bevin, 20; Manchester, Rev. C. S., Mrs. E. W., and Emily P. Sherman, 20,	15 00
717 51	NEW YORK. — New York, Pilgrim Cong. ch., A friend, 25; Smyrna, Cong. Sab. sch. Miss'y Soc'y, to const. Rev. QUINCY J. COLLIN, H. M., 100,	42 00
	NEW JERSEY. — Boonton, A friend,	125 00
	IOWA. — Waterloo, Rev. M. K. Cross,	25 00
		5 00
	Previously acknowledged,	2,696 51
		1,859 00
		4,555 51

Donations Received in November.

MAINE.

Aroostook county.
 Presque Isle, Cong. ch. and so.
 Cumberland county.
 Auburn, High-st. Cong. ch.
 Brunswick, Cong. ch. and so.

75 00
 75 50

5 00	Cumberland Mills, Warren ch., to const. WILLIAM P. VARNUM, H. M.	100 00
	North Yarmouth, Cong. ch. and so.	12 91
	Portland, Seamen's Bethel ch.	67 00
	Penobscot county. Bangor, Central Cong. ch.	330 41 120 60

Washington county. Princeton, "G. E. C."	2 00	Middlefield, Cong. ch. and so.	40 00
York county. Eliot, 1st Cong. ch.	5 42	Northampton, "B."	30 00
Danville, A friend,	2 00	South Hadley Falls, Cong. ch. and so.	28 00—390 70
		Middlesex county.	
NEW HAMPSHIRE.	465 43	Auburndale, Cong. ch. and so.	102 00
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		Bedford, Trin. Cong. ch.	6 00
Swanzey, Cong. ch. and so.	11 00	Cambridge, A friend,	2 00
Walpole, 1st Cong. ch.	19 86—30 86	Hopkinton, Cong. ch. and so.	24 63
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		Malden, Mrs. E. M. W., to const.	
Bennington, Cong. ch. and so.	12 35	ROBERT C. KING, H. M.	100 00
Merrimack, 1st Cong. ch.	11 90	Marlboro' Union Cong. ch., to const.	
Nashua, Pilgrim ch., 105.53; 1st Cong. ch., 43.13,	148 66	L. W. BAKER, H. M.	150 00
Reed's Ferry, Rev. EZRA A. SLACK, to const. himself, H. M.	50 00—222 91	Sherborn, Pilgrim ch.	25 00
Merrimac county Aux. Society.		Sudbury, Union Evang. ch.	50 57
Loudon, J. S. Pike,	20 00	Waltham, Trin. Cong. ch.	33 57
Rockingham county.		Watertown, Phillips ch., to const.	
Newington, Cong. ch. and so.	6 15	J. Q. A. PIERCE, H. M.	114 53
Newmarket, Cong. ch. and so.	8 00—14 15	West Medford, Cong. ch., for China,	4 13
		Woburn, 1st Cong. Sab. sch., for	
		evangelistic work at Cesarea,	100 00—712 43
<i>Legacies.</i> —Concord, George B. Wardwell, by John Kimball,	287 92	Middlesex Union.	
	8 75	Action, Cong. ch. and so.	20 00
		Ashby, Orth. Cong. ch.	6 03
	296 67	Boxboro', Cong. ch. and so.	10 00
VERMONT.		Fitchburg, Calv. Cong. ch., to const.	
Addison county. Vergennes, Cong. ch. and so.	20 00	ALBERT N. LOWE, H. M.	126 35—162 38
Bennington county. Bennington, 2d Cong. ch.	25 16	Norfolk county.	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Foxboro', Orth. Cong. ch., add'l,	1 00
Peacham, Cong. ch. and so.	28 52	Hyde Park, 1st Cong. ch.	40 25
Chittenden county. Charlotte, Cong. ch. and so.	26 79	Needham, Evang. Cong. ch.	9 50
Franklin co. Aux. Soc. C. B. Swift, Tr.		South Weymouth, ad Cong. ch.	38 00
Enosburgh, Mrs. THERON P. BAKER, to const. herself, H. M.	100 00	West Medway, The Christian Asso'n, Cong. ch.	21 00
Lamoille county. Hyde Park, Cong. ch. and so.	20 26	Weymouth and Braintree, Union Cong. ch.	60 16—169 91
Orleans county. Lowell, Cong. ch. and so.	4 50	Plymouth county.	
Newport, Cong. ch. and so.	12 50—17 00	Hanson, Cong. ch. and so.	12 93
Windham county Aux. Soc. H. H. Thompson, Tr.		North Middleboro', Cong. ch. and so.	40 45—53 38
Brattleboro', "H."	12 00	Suffolk county.	
MASSACHUSETTS.	249 73	Boston, Berkeley-st. ch., 144.98;	
Berkshire county. Mill River, Cong. ch. and so.	20 00	Chinese Sab. sch., Thanksgiving collection, for the Hong Kong Mission, 40; Eliot ch., m. c., 10; do., Sab. sch. concert, for Battalgundu, 10; Central ch., A friend, 2; Mrs. Emily P. Eayrs, 10,	216 98
Brookfield Asso'n. William Hyde, Tr.		Chelsea, 3d Cong. ch.	7 41—224 39
Charlton, Cong. ch. and so.	42 40	Worcester county, North.	
Essex county, North.		Gardner, 1st Cong. ch.	25 00
Amesbury and Salisbury, Un. Ev. ch.	10 56	Hubbardston, Evang. Cong. ch.	25 00
Ipswich, 1st ch. and so.	23 54	Templeton, Trin. Cong. ch.	18 13—68 13
Rowley, J. Lambert,	5 00—39 10	Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		Paxton, Cong. ch. and so.	20 41
Peabody, A friend,	20 00	Rutland, Cong. ch. and so.	6 30—26 71
Franklin co. Aux. Society. Albert M. Gleason, Tr.		Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Buckland, Cong. ch. and so.	28 80	Milford, 1st Cong. ch.	67 74
East Charlemont, Cong. ch. and so.	10 00	Collection at Conference,	7 28—75 02
Orange, Central Cong. ch. and Sab. sch.	15 80		2,365 94
South Deerfield, Cong. ch. and so.	10 90—65 50	<i>Legacies.</i> —Belchertown, Jonathan Webber, by Purlin Shearer, Ex'r, add'l,	
Hampden co. Aux. Society. Charles Marsh, Tr.		Malden, Jacob P. Holm, by Elisha S. Converse, Ex'r, 2,000 00	
Longmeadow, Ladies' Benev. Asso.	5 00	Northampton, Maria Hubbard, by Annie M. Barlow, Ex'x,	200 00
Ludlow, Cong. ch. and so.	20 60	Winchendon, Sally W. Hyde, by Geo. H. Wood, Ex'r, in part, 2,500 00	
Springfield, Olivet ch., 53.10; Mrs. O. C. Clarke, 5,	58 10	Winchester, Mrs. Mary A. T. Chapin, by her daughter, E. D. Chapin,	200 00—5,300 00
Westfield, 1st Cong. ch.	138 94		
West Springfield, Ashley School and Charitable Fund,	50 00	RHODE ISLAND.	
Wilbraham, Cong. ch. and so.	23 25—295 89	Central Village, Cong. ch. and so.	8 00
Hampshire co. Aux. Society.		Peace Dale, Cong. ch. and so.	33 45
Amherst, Amherst College ch., to const. ELIZABETH J. SEELYE and WILLIAM J. SEELYE, H. M.	292 70	Providence, Plymouth Cong. ch., 24.60; A friend, 20,	44 60
		Seekonk and East Providence, Cong. ch. and so.	25 00
		Westerly, Cong. ch. and so.	33 74—144 79
		CONNECTICUT.	
		Fairfield county.	
		Green's Farms, Cong. ch. and so.	85 50
		Ridgefield, Cong. ch. and so.	87 34—172 84

Hartford county.	E. W. Parsons, Tr.	NEW JERSEY.
Berlin, H. N. Wilcox,	10 00	Bernardsville, J. L. Roberts, 60 00
Buckingham, Cong. ch. and so.	2 14	Closter, Cong. ch. 11 95
East Granby, Rev. D. A. Strong,	5 00	Montclair, 1st Cong. ch. 518 00
East Hartford, Abram Williams,	10 00	Orange Valley, Cong. ch. (of wh., m. c., 10.44), 35 44—625 39
Hartford, 1st Cong. ch., add'l, 15 75;		
"Mrs. D. S. M.", 50,	65 75	
New Britain, 1st Ch. of Christ,	149 65	
West Suffield, Cong. ch. and so.	13 72	WEST VIRGINIA.
Windor, A friend, for Africa,	30 00	Huntington, Cong. ch. 12 72
Windor Locks, Cong. ch. and so.	187 70—473 96	
Litchfield co.	G. C. Woodruff, Tr.	OHIO.
Colebrook, Cong. ch. and so.	15 00	Berea, 1st Cong. ch. 13 37
Litchfield, 1st Cong. ch. (of wh., m. c., 92.92),	275 67	Kent, Cong. ch., annual int. on \$1,000, from Austin Williams, deceased, 60 00
Roxbury, Cong. ch. and so.	14 50	Strongsville, 1st Cong. ch. 10 00
Thomaston, Cong. ch. and so.	27 53	Tallmadge, Cong. ch. 69 24
Washington, Cong. ch. and so.	86 00	Toledo, Edson Allen, 10 00—162 61
Watertown, Cong. ch. and so.	46 28	
West Winsted, Cong. ch. and so.	178 05	
Winsted, Cong. ch. and so., with other dona., to const. Rev. HENRY N. KINNEY and DAVID STRONG, H. M.	127 57—770 60	INDIANA.
Middlesex co.	E. C. Hungerford, Tr.	TERRE HAUTE, MARY H. ROSS, 8 00
Durham, Gaylord Newton, deceased, to const. HENRY G. NEWTON, H. M.	100 00	
Higganum, Cong. ch. and so.	15 00	ILLINOIS.
Middlefield, Cong. ch. and so.	42 64	
Portland, 1st Cong. ch.	71 85—229 49	Bunker Hill, Cong. ch. 13 50
New Haven co.	F. T. Jarman, Ag't.	Cambridge, 1st, Cong. ch. 11 50
Cheshire, A friend,	25 00	Chebanse, A friend, 5 00
Milford, 1st Cong. ch.	145 50	Chicago, Union-park Cong. ch. (of wh., m. c., 21.28), 229.31; South Cong. ch., m. c., 10.43, 239 74
Mt. Carmel, Cong. ch. and so.	34 82	Dwight, Cong. ch., Ladies' Miss'y Soc'y, toward Miss Maltbie's loss, 10 00
New Haven, 1st Cong. ch., 541.35; Ch. of the Redeemer, 168; United ch., m. c., 10.04; Centre ch., m. c., 8.28; Wm. B. DeForest, 10,	287 00	Freeport, Rev. S. R. Weldon, proceeds of lot of land, by D. S. Brewster, 800 00
New London co.	L. A. Hyde and L. C. Learned, Trs.	Hinsdale, Cong. ch. 40 00
Montville, Mohegan ch.	3 00	La Grange, Cong. ch. 7 28
New London, 1st Ch. of Christ,	13 94—16 94	Lawn Ridge, Friend of missions, 25 00
Tolland county.	E. C. Chapman, Tr.	Oak Park, Cong. ch., 142.16; do., A friend, 200, 342 16
Columbia, Cong. ch. and so., with other dona., to const. EMILY C. WILLIAMS, H. M.	78 67	Waverly, Cong. ch. 14 40—1,508 58
Gilead, Cong. ch. and so.	51 00—129 67	
Windham county.		MISSOURI.
Hampton, Cong. ch. and so.	14 13.	La Grange, German Cong. ch. 1 00
Woodstock, 1st Cong. ch.	40 89—55 02	St. Louis, Pilgrim Cong. ch. 764 87—765 87
	2,791 51	
NEW YORK.		MICHIGAN.
Albany, A friend,	35 00	Charlotte, Mr. and Mrs. B. Landers, 10 00
Bethel, Welsh Cong. ch.	4 00	Grand Rapids, South Cong. ch., add'l, 2 50
Brooklyn, Central Cong. ch. (of wh., m. c., 230),	856 87	Leslie, Mrs. Lucy Child, 10 00
Camden, Cong. ch. and Sab. sch.	54 75	Mattawan, 1st Cong. ch. 4 06
Champlain, Pres. ch.	9 02	New Baltimore, Cong. ch. 25 00
Fairport, Cong. ch. and so.	15 00	Richmond, 1st Cong. ch. 1 50
Flushing, 1st Cong. ch.	21 77	St. Clair, Cong. ch. 25 00
Gloversville, Cong. ch. and so. (of wh., from Alanson Judson, 100; and from Mrs. N. M. Place, 100),	326 00	Summit, Cong. ch. 9 56—87 62
Harpersfield, Cong. ch. and so.	17 00	
Jamesport, Cong. ch. and so.	10 00	WISCONSIN.
Jamestown, J. V. H. Jones,	10 00	Platteville, Cong. ch. 37 75
Lenox, Mrs. A. H. D. Johnson,	2 00	Milwaukee, Mrs. L. C. Foster, 50 75—88 50
New York, Friends, through W. M. Taylor, d. d., for purchase of Eng- lish books for Japanese students,	143 00	Legacies.—Fort Howard, D. C. Curtiss, by Edward C. Curtiss, Ex'r, 5 67
Paris, Cong. ch. and so.	28 50	
Patchogue, Cong. ch. and so.	21 30	
Port Leyden, Cong. ch. and so.	5 00	
Sayville, Cong. ch. and so.	17 00	
Smyrna, Cong. ch. and so.	100 00—1,676 21	
Woodhaven, Cong. ch. Miss'y Soc'y, 10; incorrectly ack'd/g'd in Dec. Her- ald as from Woodbridge.		
Legacies.—Homer, Mary W. Keep, by Vernon T. Stone, Ex'r, 10,000, less exch., 12.50,	9,987 50	
	11,663 71	
PENNSYLVANIA.		
Beaver Meadow, Welsh Cong. ch.	8 00	MINNESOTA.
East Smithfield, Cong. ch.	15 00—23 00	Minneapolis, Pilgrim Cong. ch. 12 50
		—, Addie M. Shumway, and pro- ceeds from sale of pearl and gold ring, 5 00—17 50
		KANSAS.
		Emporia, 1st Cong. ch. 118 37
		Geneva, Cong. ch. 3 85
		Great Bend, Cong. ch. 3 80—126 02

NEBRASKA.

Cowles, Cong. ch.	2 50
Crete, German Cong. ch.	2 30
Otoe Co., _____	30 00
Plymouth, Cong. ch.	3 00
Sutton, Cong. ch.	7 00 — 44 80

COLORADO.

Denver, 1st Cong. ch., Ladies' Aid Soc'y,	34 00
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DOMINION OF CANADA.

Province of Ontario.	
Valetta, John Logie,	10 00
Province of Quebec.	
Montreal, American Pres. ch., 400;	
Mrs. R. A. Ramsay, 5,	405 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, De Witt C. Jencks,	66 50
Sandwich Islands, Maui, A friend,	16 00 — 76 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, <i>Treasurer.</i>	
For the "Uenzumbe Home" building, Zulu Mission,	2,700 50

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer,</i>	1,000 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Campton Village, Cong. Sab. sch., 44; Goffstown, Cong. Sab. sch., 5.53; Keene, 2d Orth. Cong. Sab. sch. Asso., 37.83; New Ipswich, 23d annual fair, 1,	88 36
VERMONT. — Hyde Park, Cong. Sab. sch., 5; Jericho Centre, A class in Cong. Sab. sch., 1.12; Townsend, Cong. Sab. sch., for Pasu-mai Sem'y, 20.15,	26 27
MASSACHUSETTS. — Andover, West Parish Juv. Miss'y Soc'y, for North China, 35; Auburndale, Cong. Sab. sch., for school at San Sebastian, 50; Boston, 2d Cong. Sab. sch. (Dorchester), two classes, 1.70; Brookline, Harvard Sab. sch., for China, 18.26; Winchendon, North Cong. Sab. sch., 10; Woburn, 1st Cong. Sab. sch., for school at Cesarea, 40,	154 96
CONNECTICUT. — Hartford, 1st Cong. Sab. sch., 40; Meriden, 1st Cong. Sab. sch., for pupil in Turkey, 50; Winsted, Cong. Sab. sch., and others, for boys' school in Tung-cho, China, 42.43,	132 43
NEW YORK. — Smyrna, Cong. ch., for school in Harpoot, 10,	30 00
NEW JERSEY. — Plainfield, 1st Pres. Sab. sch., for support of "Socrates,"	20 00
ILLINOIS. — Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates,	18 00
WISCONSIN. — La Crosse, Cong. Sab. sch., for China, 16.25; Ripon, Cong. Sab. sch., 2.40; Boys' Miss. Soc., 1.60; Young Ladies' Miss. Soc. of the College, 3,	23 25
IOWA. — Denmark, Cong. Sab. sch., 18.50; Reinbeck, Band of Gleaners, 3; Winthrop, Cong. Sab. sch., 3.70,	25 20
CALIFORNIA. — Pacific Grove, George Ford, for support of a boy in India,	30 00

548 47

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Gorham, Cong. Sab. sch.	2 25	WISCONSIN. — Ripon, Cong. Sab. sch., 3; Boys' Miss'y Soc'y, 2,	5 00
NEW HAMPSHIRE. — Derry, 1st Cong. ch., 9.53; North Hampton, Cong. Sab. sch., 4; Swanzey, Cong. Sab. sch., 2.40,	15 93	Iowa. — Kellogg, Union Sab. sch., 1.70; Muscatine, German Cong. Sab. sch., 2.50,	4 20
MASSACHUSETTS. — Foxboro', Primary dep't of Cong. Sab. sch., 7.75; Lawrence, Lawrence-st. Cong. Sab. sch., 10; Malden, Cong. Sab. sch., 10; North Middleboro', Cong. Sab. sch., 18.30; South Hadley Falls, Cong. Sab. sch., 16.65,	62 70	MINNESOTA. — Wabasha, Cong. Sab. sch.	5 10
CONNECTICUT. — Fair Haven, 1st Cong. Sab. sch., 9.80; Greenfield Hill, Cong. Sab. sch., 20.; New Haven, Dwight-place Sab. sch., 6.25,	16 25	KANSAS. — Stockton, Cong. Sab. sch.	1 00
NEW YORK. — Camden, Cong. Sab. sch., 1.15; Flushing, Cong. Sab. sch., 20,	21 15	DAKOTA TERRITORY. — Fargo, Plymouth ch. Mission Band,	2 75
NEW JERSEY. — Woodbridge, 1st Cong. Sab. sch.	15 00	CANADA. — Cowansville, Cong. Sab. sch.	6 00
ILLINOIS. — Geneseo, Cong. Sab. sch.	3 70		173 63
MICHIGAN. — Richmond, 1st Cong. Sab. sch., 2.60; Stanton, Cong. Sab. sch., 10,	12 60	Donations received in October, 16,576 05 Do. (Thank-offerings), received in October, 2,696 51 Legacies received in October, 16,301 92	35,574 48

Total from September 1 to November 30, 1885: Donations, \$70,186.72; Legacies, \$25,418.14 = \$95,604.86.

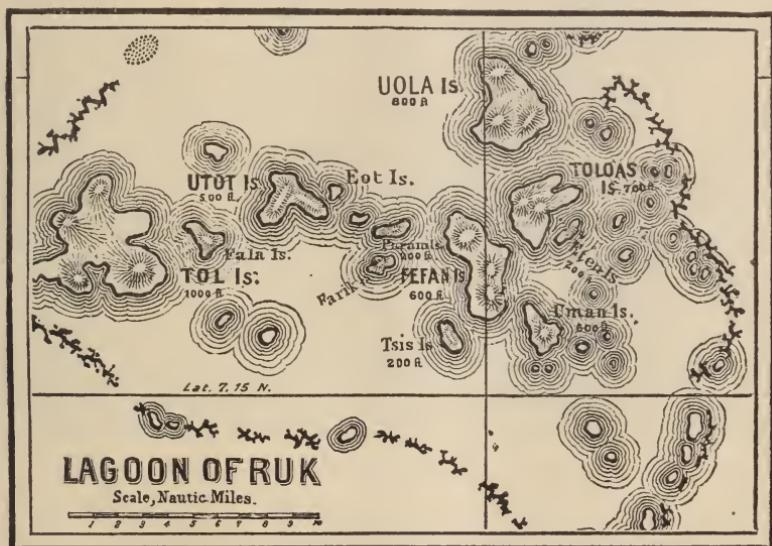
CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

ILLINOIS. — Prospect Park, Union Sab. sch.	25 00
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	470 00
	495 00
Previously acknowledged,	47,448 90
	47,943 90

FOR YOUNG PEOPLE.

THE FIRST YEAR AT RUK, MICRONESIA.

It was in October, 1884, that Mr. and Mrs. Logan, the beloved missionaries whose health had failed in Micronesia and had been restored by a visit to America, reached the Ruk lagoon, resuming their work in a new place. Ruk is a few days' sail northwest of the Mortlocks, and, being of volcanic origin, it was hoped that it would prove more healthful than those low coral islands, which furnish little vegetable food and will not support cattle. Still, it was with intense sympathy and interest that we waited a whole year to know what had come of this brave and self-denying venture. The *Morning Star* has returned and brings glad



tidings. When the *Jennie Walker* had left Mr. and Mrs. Logan alone, with their little daughter, on the shore of Wola, an islet in the great Ruk lagoon, they came back to their temporary shelter in the church. The natives had built the church under the direction of Moses, the Ponape teacher, who had been on the neighboring island of Uman since 1879, but had now left. The timbers for a house had been brought from Honolulu, but only the frame had been set up and one door hung before the ship sailed. Mr. Logan knew little of carpenter's work, yet in twelve days the building was well advanced. Eisaiam and Joni, two boys whom he had brought from the Mortlocks, proved very helpful, and Solomon, the teacher on Losap, forty miles away, came to their aid. The Ruk language is

nearly the same as the Mortlock, which Mr. Logan understands, and into which he had translated the New Testament. He could, therefore, begin evening meetings the very night that the ship left. The people around them were naked, filthy, and of habits indescribably vile, yet they were very kind to the strangers, bringing food and trying to help. One night it began to rain while all were at the church for evening service, and at the close they wanted to *carry* Mrs. Logan home. They wished, however, to monopolize the missionaries, saying they belonged to *them*, which was neither safe nor wise. So Mr. Logan called a meeting of chiefs and people from all surrounding places, and assured them that their mission was to all the islands. The natives assented, and promised to take Mr. Logan for their father.

In December terrible murders were committed by the people of Fefan, the island where Mr. Logan had at first intended to settle. He went in a canoe to see the chief, Atip, and show him the sin of such deeds. The natives who accompanied Mr. Logan would not take him to Atip's place, but turned aside, to make inquiries, as they said, of another chief. This chief did not let them go on, but sent for Atip to come to them. Atip came, but he no longer seemed the bright, frank, manly man who had urged Mr. Logan to live with him. They sat down, a crowd of Atip's men surrounding them. Atip talked calmly of the murders, and said they killed the men of Toloas in revenge for some of his own people. "I showed him," writes Mr. Logan, "that this system of revenge was an endless chain, and that God would judge them for such things. Atip assented, but his whole bearing was changed. I felt a little uneasy, but did not distinctly apprehend danger. A few days afterward I learned that Atip had planned to kill me. The chief at whose place we stopped had refused to join him in it, hence his action in keeping us from going on. This disconcerted them, otherwise Atip and his men would have killed me during the interview. I was much touched by the attachment of one of the natives. Eisaiam sat by me, and he noticed one of our people making his way with difficulty through the encircling crowd to a position at my back. Eisaiam whispered to him, asking why he did so. He said they were going to kill me, and added: 'Let us cover Mr. Logan's body with our own and die with him.' Later, we heard reports from all sides that these people were seeking an opportunity to kill me. The cause is, we suppose, partly anger and jealousy because we did not settle with them, and partly that they think our teaching will hinder them from engaging in war."

No harm, however, came to our missionary hero. He returned in safety to Wola, where, among friendly natives, and in their house locked at night, and under the loving providence of Him who dwells with them in "the uttermost parts of the sea," they were not afraid. They went on with their school and meetings, and no sound from the outside world reached them till February, when a trading schooner entered the lagoon, bringing letters from Ponape and Honolulu. They heard of the election of President Cleveland, and but little more from home. The captain cruised about the lagoon for a week, trying to trade, and finally anchored off Iras. A report was brought to Mr. Logan that the Iras people were preparing to seize the vessel, and he sent a letter to warn the captain, by Simeon, one of the native candidates for baptism, whose relatives

live at Iras. The vessel was saved, but Simeon had been seen giving the letter, and was attacked by the angry and disappointed natives. He barely escaped with his life, receiving a fearful wound in his neck. Under Mr. Logan's care it healed rapidly. Several times as he dressed it from day to day Simeon said very earnestly: "Mr. Logan, I love you." Others wished to revenge the attack, but when Mr. Logan asked Simeon if *he* wished it he answered: "No, for I love you."

Mr. Logan gave medical aid to all who asked it. He was very successful in the treatment of ulcers. One boy who had a terrible sore, which was dressed and bandaged every day for a long time, was charged to destroy the bandages, as they were exceedingly offensive. After a while it was noticed that he wore a



A MICRONESIAN VILLAGE, MARSHALL ISLANDS.

mantle, and it proved to be made of the cast-off bandages! The boy had washed them, sewed them together with bark, and was happy in the possession of a garment. A mantle worn over the shoulders seemed to the natives, at first, quite sufficient for clothing. Mrs. Logan began a sewing-school for both boys and girls, cutting, basting, and overseeing their work, and thus insuring them a decent covering. She also taught reading and singing, and had teachers' meetings for the Sunday-school. Teachers who could hardly read, and knew little of even the rudiments of Bible truth, must themselves first be carefully taught.

It is no wonder that in the winter Mrs. Logan became very ill. She had a high fever, and suffered much for some weeks with her head. Of one week she had no remembrance after her recovery. The lack of *cold* water was distressing, as her thirst was intense, and the lukewarm water was nauseating. Meanwhile

Mr. Logan was nurse, doctor, and housekeeper; also looking after the school and the general work. Eisaiam and Joni were treasures now. They kept the school going, with only an occasional visit from Mr. Logan, whose strength was equal to his need. By March his dear wife was well, though not very strong. Her little daughter had a short run of fever, but has generally been well and happy. Mr. Logan had a bad foot for a time, and some other ailments, but has held out wonderfully, though very tired toward the close of the year.

As to the school, its regular sessions began about Christmas, at which time the house was finished. Soon there were eighty pupils. All who came were obliged



A SCENE ON RUK, MICRONESIA.

to wear a skirt to cover them, and to give up tobacco. They had a single session—from nine o'clock in the morning to twelve. Reading and writing were taught, with a little arithmetic and geography. The Mortlock primer, etc., which Mr. Logan had brought, served as textbook. The progress made was slow, but steady. Ten boys were adopted, and under Mr. Logan's direction they built themselves a house of native materials. Many more would gladly have come to them, and many wished to work on the plantation in order to earn cloth. Twenty candidates were awaiting baptism. (Further particulars will be found on another page, in extracts from Mr. Logan's letters.)

We can now think of our friends as living happily in their comfortable house, looking westward to the sea, a mountain rising eight hundred feet behind it. The *Morning Star* brought them their young son from America, as well as the precious letters of the year. And there they work, and wait, with eager hope and almost agonizing prayer for helpers to stay up their hands and enter into that whitening harvest.

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